

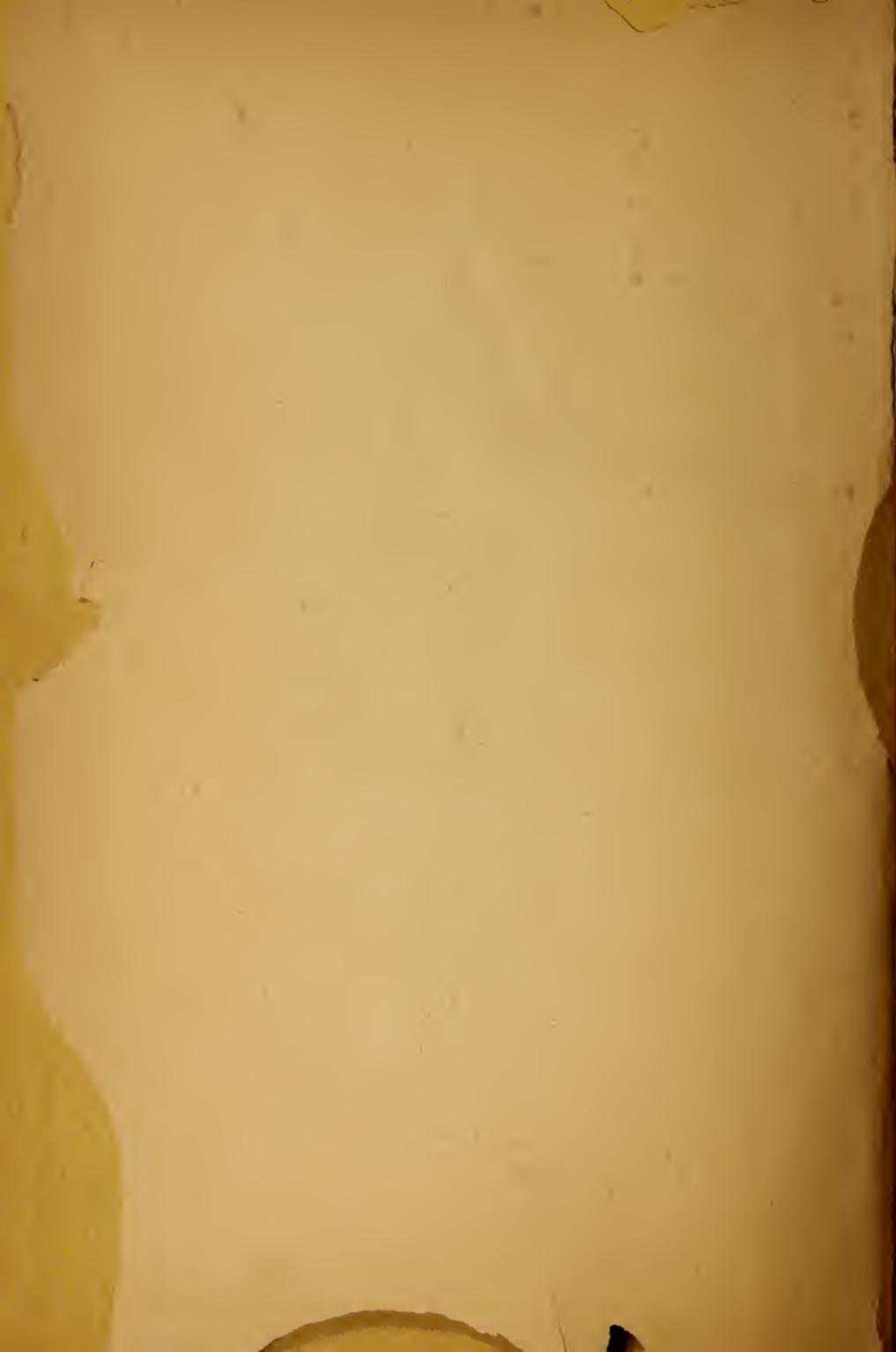
THE
VEGETARIAN.



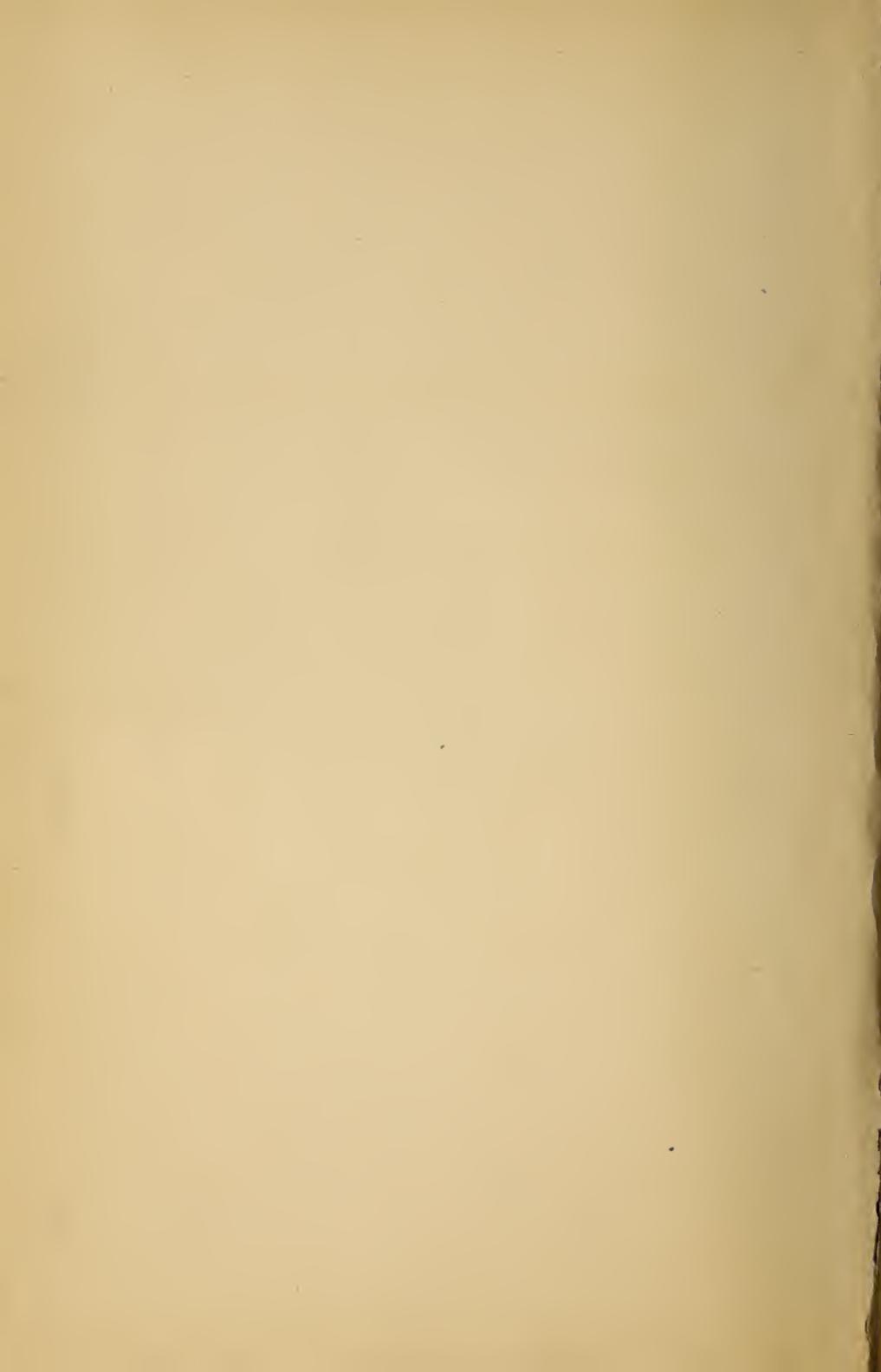
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THE

Vegetarian,

A Monthly Magazine published to advocate

Wholesome Living.

VOL. I.

NEW YORK:

THE VEGETARIAN PUBLISHING COMPANY,
40 JOHN STREET.

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The Vegetarian.

VOL. I.

JULY 15, 1895.

No. 1.

One Reason Enough.

Many sound reasons are given for adopting a vegetarian diet. The first injunction of God to man was that the seeds of every herb and the fruits of the trees were given to man for food. The highest orders of most religions have been vegetarians. The strongest people in the world live upon a plain vegetable diet. The healthiest individuals are those who have always refrained from eating flesh. It is more economical, and while requiring less than one-tenth the quantity of land to support life, at the same time giving employment to a vastly increased number to produce a given amount of food.

We could go on adding reasons and multiplying the advantages of a natural food diet to the end of our space, but we started with the assertion that one reason was enough and we hope to give one that will appeal to every intelligent being.

All are not religious, many do not care for their health, some have no reason to study economy, but all right thinking people must admit that it is *degrading* for man to live on flesh while only the lower class of animals live by killing others weaker than themselves. With the possible exception of the dog, there is no flesh-eating animal that is useful to man. The horse, ox, sheep, camel, elephant and many others that have been trained to do man service are all herb-

ivorous. Of course, we are not forgetful of the fur-bearing animals, but we scarcely think that any one in this connection would advocate tearing off the bleeding skins of living creatures to decorate or warm their own bodies. All readers of this paper are at least removed that far from the savage state of existence. The lower orders of mankind, savage races, and the savages which are to be found in great cities delight in bloodshed, but the constant efforts of all enlightened men have always been to restrict killing; to punish cruelty, then why not take a stand at the top at once, abolish capital punishment and leave off paying weaker intellects to kill things to enable you to satisfy the unnatural lust for feeding on flesh? How many people who eat lamb would cut the poor animal's throat, tear out its quivering vitals, and then sit down and eat of its flesh?

The Christian believes in a future state of existence for mankind, therefore if you kill a good man you have simply sent him to heaven a little in advance of his time. If you rob a man, he must have been a particularly incompetent or incapacitated individual that would not recover from his loss in a short time, but when you rob an animal of its life you are willfully taking from it all it has and all it ever can have to give yourself a few minutes' satisfaction. You know that flesh is not necessary to support life, for you know, or can know, hundreds of strong and vigorous men, women and children who never pollute their bodies by eating the flesh of animals. Would a man that would kill an animal kill a human being? Let us see. He would not kill any one who offended or defrauded him in a civilized country because he is *afraid* of the law, but we hear of many boasting of shooting at burglars because they would not be likely to be punished for it. Again we notice that it takes

but slight provocation for a *brave* explorer in Africa who is surrounded by hundreds of savages armed with death-dealing weapons to constitute himself judge and jury and decide that a tribe must be fired upon because some member of it has stolen some trifling article. Showing that the man who kills animals takes pleasure in killing his fellow men (especially if their skin is darker than his own) when he can do so without fear of the law.

The killing of animals for food predisposes a man to kill his fellow man when he can do so with safety to himself. It is degrading to humanity to place ourselves on a par with the lowest of the animal creation.

Bible Testimony.

Daniel, Chapter I., 3 to 16 verses.

3. And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed and of the princes;

4. Children in whom was no blemish, but well favoured and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael and Azariah:

7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8. But when Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king.

11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah.

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

The Light of Asia.

BY EDWIN ARNOLD.

While the Master spake
Blew down the mount the dust of pattering feet,
White goats and black sheep winding slow their way,
With many a lingering nibble at the tufts,
And wanderings from the path, where water gleamed
Or wild figs hung. But always as they strayed
The herdsman cried, or slung his sling, and kept
The silly crowd still moving to the plain.
A ewe with couplets in the flock there was,
Some hurt had lamed one lamb, which toiled behind
Bleeding, while in the front its fellow skipped,
And the vexed dam hither and thither ran,
Fearful to lose this little one or that;
Which when our Lord did mark, full tenderly
He took the limping lamb upon his neck,
Saying, "Poor woolly mother, be at peace!
Whither thou goest I will bear thy care;
'T were all as good to ease one beast of grief
As sit and watch the sorrows of the world
In yonder caverns with the priests who pray."

"But," spake he to the herdsmen, "wherefore, friends!
Drive ye the flocks adown under high noon,
Since 'tis at evening that men fold their sheep?"

And answer gave the peasants: "We are sent
To fetch a sacrifice of goats five score,
And five score sheep, the which our Lord, the King,
Slayeth this night in worship of his gods."

Then said the master: "I will also go!"
So paced he patiently, bearing the lamb
Beside the herdsman in the dust and sun,
The wistful ewe low-bleating at his feet.

* * * * *

So entered they the city side by side,
The herdsman and the Prince, what time the sun
Gilded slow Sona's distant stream and threw
Long shadows down the street and through the gate
Where the King's men kept watch; but when these saw
Our Lord bearing the lamb, the guards stood back,
The market people drew their wains aside,
In the bazaar buyers and sellers stayed
The war of tongues to gaze on that mild face;
The smith, with lifted hammer in his hand,
Forgot to strike; the weaver left his web,
The scribe his scroll, the money-changer lost
His count of cowries; from the unwatched rice
Shiva's white bull fed free; the wasted milk
Ran o'er the lota while the milkers watched
The passage of our Lord moving so meek,
With yet so beautiful a majesty.
But most the women gathering in the doors
Asked, "Who is this that brings the sacrifice
So graceful and peace-giving as he goes?
What is his caste? Whence hath he eyes so sweet?
Can he be Sakra or the Devaraj?
And others said, it is the holy-man,
Who dwelleth with the Rishis on the hill."
But the Lord paced, in meditation lost,
Thinking, "Alas! for all my sheep which have
No shepherd; wandering in the night with none
To guide them; bleating blindly toward the knife
Of Death, as these dumb beasts which are their kin "

Then some one told the King, "There cometh here
A holy hermit, bringing down the flock
Which thou didst bid to crown the sacrifice."

The King stood in his hall of offering,
On either hand the white-robed Brahmans ranged
Muttered their mantras, feeding still the fire
Which roared upon the midmost altar. There,
From scented woods flickered bright tongues of flame,
Hissing and curling as they licked the gifts
Of ghee and spices and the Soma juice,
The joy of Indra. Round about the pile
A slow thick streamlet smoked and ran,
Sucked by the sand, but ever rolling down,
The blood of bleating victims. One such lay,
A spotted goat, long horned, its head bound back
With munja grass; at its throat the knife
Pressed by a priest, who murmured, "This, dread gods,
Of many yajmas, cometh as the crown
From Bimbasara: take ye joy to see
The spilted blood, and pleasure in the scent
Of rich flesh roasting 'mid the fragrant flames:
Let the King's sins be laid upon this goat,
And let the fire consume them burning it,
For now I strike.

But Buddha softly said,
"Let him not strike, great King!" and therewith loosed
The victim's bonds, none staying him, so great
His presence was. Then, craving leave, he spake
Of life, which all can take, but none can give,
Life, which all creatures love and strive to keep,
Wonderful, dear and pleasant unto each,
Even to the meanest; yea, a boon to all
Where pity is, for pity makes the world.

Soft to the weak and noble for the strong.
Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as god to those; albeit all life
Is linked and kin, and what we slay have given
Meek tributes of the milk and wool, and set
Fast trust upon the hands which murder them.

[*Extract from book fifth.*]

Notes.

A Popular Convention. It would be of great benefit to the cause if the Vegetarian societies throughout the country would hold a convention each year to discuss matters of interest, to get acquainted with one another and to let the world know that they are up and doing. Possibly it may be too late to make arrangements for this year, but we should think it would be wise if the subject were brought up before the next meeting of each society and the results reported to us.

We should be pleased to hear from the secretary of every society and get a report of the standing of the different organizations with a membership list.

The Beef Trust. This association is getting pretty thoroughly exposed in the daily press and has been convicted of what would be punished as crimes if perpetrated by an individual, but what can any thinking person expect of those who trade in blood, killing millions annually. Go and look in a slaughter house and you will see the type of men engaged in the business!

What to Do. There are very many vegetarians throughout the country who are not affiliated with any society; when requested to join the usual reply is that they are contented with their mode of life and do not see that they can do any good by joining a society. This is a mistake. The power of a society for good largely depends upon its numbers. Therefore by simply adding your name to any vegetarian society you are benefiting humanity at large. When you tell an outsider that your society has ten thousand members enrolled, it is at once looked on with respect and its goodwill cultivated. There are many gentle people who are afraid of being different from others and although in their hearts they know it is wrong to kill they keep on eating flesh because they are ashamed of being thought singular. To such you are an everlasting benefactor by simply stating at all times and places that you are a vegetarian. Moreover a vast number of people do not believe that life can be sustained without flesh so dense is the ignorance of the public on unfamiliar subjects. Therefore by simply stating that you are a vegetarian you will be doing a great benefit to humanity.

Butchers' Meat. Many people eat to gratify a lust without thinking or caring how the food is procured or prepared so long as it pleases their palate, but we think the majority of meat eaters are careful, clean people, who would be disgusted at dirt, to say nothing of the filth which is inseparable from flesh after death. Many ladies always make their own bread and pastry for fear a servant might touch the dough with soiled hands. One careful lady we know of always washes a joint of meat in cold water before cooking, probably easing her conscience but

certainly not cleansing the meat. Hot water and plenty of soap would be necessary to have the least effect in removing dirt from any greasy substance. Those who do not think meat requires washing are advised to take a walk through West Washington market and notice the gentlemen who handle the meat they eat; let them speculate as to how often they wash their hands after they once commence their work; consider *all the filth this implies*; look at the grease on their heads; do you think it comes from the barber, or is it caused by contact with the meat you will eat later in the day?

A Good Ordinance. The vegetarians who worked so faithfully for reform in municipal matters have at least one thing to be thankful for; the Board of Aldermen on May 7 passed an ordinance prohibiting the exhibition of the bodies of dead animals outside markets or stores where such things are usually sold. Three years ago The Vegetarian Society, New York, presented a petition to the mayor setting forth the bad effect on the morals of the people, the shock to sensitive persons on being suddenly confronted by the corpse of some murdered animal, and the additional source of danger to the people who eat such things, owing to the contamination by microbes in the air. No notice was taken of the Society's communication at that time. We are now living under a new dispensation.

Vegetarian Restaurants. London, England, has nearly fifty strictly vegetarian restaurants. The great city of New York, the second city in the world, has one small restaurant where food uncontaminated by dead animals can be obtained.

This city could certainly furnish ample patronage for at least twelve such restaurants scattered over the city and no one ought to be compelled to walk over a mile to reach a place where proper food can be obtained. Such eating houses require but small capital and could be made to pay by any enterprising man. The establishment of a central restaurant down town is a more serious matter. It would have to compete with elegantly fitted up places and would require large capital, say at least ten thousand dollars, but if undertaken by a competent manager, one who has had experience with similar enterprises in Europe, could undoubtedly be made to pay well. Many of these houses in London and Manchester are corporations and pay good dividends. We think that there would be but little difficulty in disposing of the majority of one hundred, hundred-dollar shares provided the right man was at the head of it holding sufficient stock to guarantee his best efforts.

Lovers' Retreat. A witty young vegetarian remarked to an artist who was extolling the beauties of porterhouse steaks that he should paint a picture of a pair of lovers courting in a slaughter house; the same theme from our point of view—lovers in an orchard—has been put on canvas in every possible shape, and this being a *civilized* country where tens of thousands of animals are slaughtered daily to supply an unnatural lust, such a picture of bliss should be immensely popular.

Vegetarian Diet. This does not mean living on cabbage, turnips, carrots and potatoes but simply abstaining from the flesh of birds, beasts and fishes. Bread, fruits, nuts, peas,

beans and the various grains, form a diet unrivalled for the production of health, strength and happiness, while with the addition of eggs, milk, butter and cheese a vast variety of dishes can be prepared suitable for every constitution or condition of life. Vegetarians having good digestions and a clear conscience are always cheerful and happy, no pessimists among them.

A Natural Child. We know a beautiful, strong, healthy boy seven years old who has never tasted anything except fruits, nuts and water; sugar, cake, candy or bread has never passed his lips. Of course his parents are strict vegetarians and he will undoubtedly grow up a splendid specimen of manhood.

Variety Not Necessary. We hold that a well devised dietary system does not need frequent change. All do not require to eat the same in amount or kind; uncooked fruits and nuts suit some; others live almost entirely on bread and oatmeal, but when the correct diet has been found it is not necessary to change. Animals in a state of nature live on one food throughout their lives.

**What shall We have
for Dinner ?**

This thought is the curse of many women's lives. Directly after breakfast the butcher and grocer are reported as waiting for the day's orders, and many women of nervous temperament worry themselves into a sick headache day after day in their efforts to devise something new. Give up the butcher and the whole unnatural diet—then you will have no cares, no sickness, no melancholy, and have your entire time for healthy exercise of body and brain.

Why Not We hate to appeal to a person's self interest, but for your health's sake why
Try? not try three months without flesh? You will be better for it, your health will be improved, and you will have saved so much suffering and death and kept the butcher from so much debasing work.

A Good Sample. Mme. Chevillard, of Villegardin, in the Yonne, France, has just celebrated her hundredth birthday, and is in the best of health. Her only ailment is a slight deafness, and beyond this she has never been sick in the whole course of her life. Mme. Chevillard is a stout, intelligent old lady, and has won the respect of her neighbors and friends. So marked has been this respect that a fete was given in her honor at Villegardin on May 18, the anniversary of her birth. This was attended by every one in the village.

Mme. Chevillard has been a strict vegetarian throughout her life and has had to maintain her principles against her entire family who never succeeded in inducing her even to taste the unholy thing. Such is the power of a good example that now on her hundredth birthday the entire population of her native village who are mostly flesh eaters turn out to do her honor, and let us hope many will be induced to follow her noble example.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

ADVERTISING RATES.

25 Cents per Line, Nonpareil. \$10 per Page.

The Vegetarian Publishing Company,
40 John Street, New York City.

Entered at the New York Post Office as Second-class matter.

This paper is published in the cause of vegetarianism the world over.

It is to call the attention of thinking people to the crime of killing and the disgusting habit of feeding on dead animals and to prove that animals were not created to be killed, much less to be eaten by civilized man.

It is not issued in the interest of any clique, society or individual, but for the benefit of humanity at large. It is not issued to make money, as every cent received for subscriptions or advertisements will be spent in paper, printing and postage. No advertisements will be published which are not approved of by the editors, and any worthy book, invention, process or discovery calculated to aid our object will be freely brought

before the attention of the public. A four-line advertisement of one strictly vegetarian boarding house in every city in the country will be inserted free. The proceedings of all vegetarian societies will be suitably chronicled. Local gossip calculated to interest special neighborhoods will be made a feature. Papers on food, cooking and living will be published monthly. Lives of eminent vegetarians will be given frequently, not to glorify the individuals, but to demonstrate that people can live happy, healthy lives, do hard work, and live to a green old age, without the aid of a flesh diet and without the sacrifice of life.

We have placed the subscription rate within the reach of all, and we hope all interested in our object will at once send in their subscriptions together with the names of all whom it is thought likely we may be able to influence to a better life.

Vegetarian Society.

The New York Vegetarian Society was founded on April 6, 1891, and has held monthly meetings ever since except during July and August of each year. The objects of the Society are well set forth in their constitution, which we publish below. We may add that vegetarians or sympathizers residing in any part of the world are eligible as members and will be gladly welcomed. The constitution may be useful as a model for similar societies which should be started in every city in the land.

CONSTITUTION
OF THE
NEW YORK VEGETARIAN SOCIETY.

PREAMBLE.

We, the undersigned, believing that a diet necessitating the sacrifice of animal life is cruel and unnecessary; that the natural food of mankind is found only in the vegetable kingdom; that the proper and most nutritious diet consists of fruits, grains and nuts, subscribe to this Preamble and Constitution to found a Society for the promotion and dissemination of a knowledge of vegetarian principles.

ARTICLE I.—NAME.

The name of this Society shall be "The New York Vegetarian Society."

ARTICLE II.—OBJECT.

The object of this Society shall be the encouragement of the practice of vegetarian principles and the dissemination of a knowledge of them by all means that may seem desirable.

ARTICLE III.—MEMBERSHIP.

SECTION I. The membership shall consist of—Active members who are abstainers from the use of flesh, fish and fowl.

Associate members who are sympathizers and co-workers, but not necessarily abstainers.

Honorary members.

DUES.

SEC. 2. The dues to the Society shall be for active members \$2.00, and associate members \$1.00, paid annually in advance.

SEC. 3. The name of a proposed member shall be submitted to the Executive Committee, who, after favorable consideration, shall propose it at the next regular meeting of the Society. The election shall be determined by a majority of the members present, the voting to be by ballot when called for.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Society shall be a President, two Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer and a Librarian, who together shall form the Executive Committee with power to provide for the general interest of the Society, and to fill vacancies.

SEC. 2. The duties of these officers shall be those usually performed in their respective positions, or as specially detailed by the Executive Committee.

SEC. 3. Meetings of the Executive Committee shall be held at the call of the President, whereat three members shall form a quorum for all business.

ARTICLE V.—MEETINGS.

SECTION 1. The annual meeting of this Society, for the election of officers, shall be held on the fourth Wednesday in November.

SEC. 2. Meetings will be held monthly for the general business of the Society, as provided for in the By-laws.

SEC. 3. Special meetings may be held at the call of the Executive Committee, and must be called on the written request of ten members, at which only the business mentioned in the call shall be transacted.

SEC. 4. At any meeting, ten members shall be a quorum.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended at any regular meeting, two months after written notice of proposed change has been sent to each member.

BY-LAWS.

MEETINGS.

Meetings shall be held on the fourth Wednesday of each month except July and August.

ORDER OF BUSINESS.

1. Reading of minutes.
2. Reports of officers and committees.
3. Election of members.
4. Unfinished business.
5. New business.
6. Topic.

Society Reports.

THE NEW YORK VEGETARIAN SOCIETY.

EXECUTIVE COMMITTEE FOR 1895.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. ARTHUR HAVILAND.
<i>Second Vice-President,</i>	C. AMORY STEVENS.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Recording Secretary,</i>	SARAH E. FULLER.
<i>Corresponding Sec'y,</i>	ARTHUR HAVILAND.
<i>Librarian,</i>	DR. E. B. FOOTE, JR.

42ND REGULAR MEETING.

The May meeting was held at the residence of Mr.

and Mrs. Haviland, 623 East 139th street, and was preceded by a dinner to the officers and some out of town vegetarian guests.

The meeting was called to order by President Scott at eight o'clock, and after the reading of the minutes and some other routine work, the paper of the evening, "Vegetarianism in the Far East," was read by Margherita Arlina Hamm, a lady who has spent many years in the Orient.

Among other things she said: "In our Western civilization the vegetarian movement is represented by a few tracts, pamphlets and essays. In the far East it has a literature of its own. In the former it is advocated by maybe a hundred thousand believers; in the latter it can boast of its millions. It is a matter of religious faith and duty among many Buddhist and Taoist sects. It is a hygienic principle inculcated by doctors and philosophers of high degree. It is an economic doctrine preached by many statesmen and political thinkers from early antiquity. To many if not to most of the sentiments of the Orient, we can say a cordial amen. Here are a few from the great moralists and preachers: 'It is wicked to inflict pain upon any living creature except where it is done for the benefit of the sufferer.' 'The sin of murder lies in the prevention of the soul working out its own Kharma (or destiny), and it may be as great when done a helpless animal as a rajah on his throne.' 'Who kills the ox which plows his fields and turns his mills is an ingrate as well as a malefactor.' 'From Buddha sprang all life, and it is forever sacred. From Buddha it came and unto Buddha it goes. It was one, it became separate and diverse, and one it becomes again.'

"Equally quaint are many of the medical sayings: 'Meat creates heat and heat inflammation.' Men

lose their health on pork and regain it on rice. If the sick regain their strength by rice and vegetables, why should the well seek other food?' 'Meat decays because it is dead, but rice, which is alive, brings forth a bountiful harvest.' 'Meat is the mother of rheumatism, but rice is its deadly foe.' 'The bean-eaters of the North live a hundred years.' The statesman is quite as emphatic in his views: 'A meadow which keeps two buffaloes will support one family; planted with rice it will support ten.' 'Famines cause more distress and death among herdsmen than among husbandmen.' 'The warriors who lived on rice easily vanquished the enemy who lived wastefully on animal food.' 'Wounded soldiers who live on beans and cabbage recover from their wounds, but those whose food is pork generally die.'

"In the Orient as in the Occident, there are various schools of vegetarianism. There is the strict school, which avoids every substance of animal origin; there is the ultra-liberal school which uses milk, etc."

At the conclusion of her able and interesting paper the speaker was warmly applauded, and a vote of thanks was unanimously tendered on motion of Mr. Montgomery.

Mrs. Hamm was elected an honorary member of the Society.

Mr. H. S. Clubb, editor of *Food, Home and Garden*, and president of the Vegetarian Society of America, Philadelphia, addressed the meeting in his usual forcible and convincing way. He was followed by Dr. Foote, Jr., who spoke with scientific knowledge of the subject. After some interesting remarks by other members, the Society adjourned at 10.45.

ARTHUR HAVILAND, *Secretary.*

The Vegetarian.

VOL. I.

AUGUST 15, 1895.

No. 2.

Right or Wrong.

There are two logical theories of life, Egotism and Altruism. Both can be defended, but the midway course which is followed by nine-tenths of civilized mankind is simply dictated by cowardliness and encouraged by laziness.

If we look to Nature there is a never-ceasing struggle of forces, a never-ending fight for supremacy. The shrinking of the earth is constantly forcing the surface up in mountainous ridges, while the sand-laden winds and frost are crumbling the solid rock, to be washed down to the plains by the rain and carried out to sea by the rivers. The mosses cover the rocks only to form soil which will be appropriated by grasses; these will in turn be used by bushes which will shelter young trees from the sun and rain, only to be suffocated by the forests they sheltered in infancy. The trees have parasites which using their sturdy branches for a resting place will ultimately drain them of their sap and leave them but a hollow trunk to be blown down by the wind, while species after species will have to give place to a stronger, or one better fitted to the locality or climate. Turning to zoology we find constant war; every species appears to have enemies specially designed to destroy them either by individual strength or by force of numbers, the carnivora eating the herbivorous and

different races of the latter consuming all the food, leaving those who are slowest on foot to starve. Passing to insects, none of which appear to be too small or insignificant to have others preying on them, we come to the arch enemy of all—man. Land and water must be altered to suit him, forests burnt up if they are in his way. He feeds on bird, beast, fish and insects, and those which do not suit his taste or agree with his stomach he kills for the excitement their dying agony gives his jaded senses. Whole races of animals have been exterminated and now that easy communication has been established with nearly all parts of the world and powerful death-dealing weapons invented, it would not be risking much reputation as a prophet to proclaim that within the next hundred years all large wild animals will have been exterminated. Man in his own estimation is the heir of the ages. All else was created for his benefit, but what man? The Caucasian is in the ascendancy at the present time, having commenced with the weaker races and exterminated them he is gradually working along and finding excuses for occupying the territory of all other people, weakening them preparatory to annihilation. It must not be thought that there is any injustice in this, for it is all according to law and the laws were made and interpreted by the greatest and wisest of the race. The only trouble being that inferior races (that is, those with a different colored skin) do not understand that the laws were made for their benefit and cannot be made to see the vast difference between a white man killing a colored one and a colored man killing a white one, hence they are continually breaking the laws and of course have to be punished for it. The most effective punishment is considered that which kills the transgressor and takes away the property of his

countrymen. This theory of killing is one of the most peculiar ideas of the race. It is considered a great crime for one man to kill another who has grievously injured him, while to agree to kill anyone he is ordered to for a small monthly salary (entering the army) is considered a most glorious avocation. Men who have been very proficient in this line are glorified for ages and called "great." Of course while these principles are inculcated by the State they are believed in by the people, but with the same lack of understanding that is shown by the inferior races. However, being of greater intelligence they have banded together to make laws for mutual protection, well knowing the disposition of the vast majority to prey upon their weaker brethren.

We have shown the universal tendency of inanimate objects and animate beings from the lowest up to strive only for self, yet there is a something within us which tells us of a better way. A feeling of love is implanted in all birds and mammals; this is slightly developed and of a transient nature in the lower orders and gradually increases in intensity as the noblest specimens of the highest orders are reached. It takes greater courage to give your own life than to take that of another and vastly greater courage and self control to devote an entire life to the benefit of your fellow creatures. And yet there are very many who live a life of self-denial and derive exquisite pleasure from the good they do. Weak indeed must be the being with only sufficient strength or ability to support itself, while great is the exultation of the man who feels that he is able to lighten the burdens of hundreds of his fellow men. Is it to be expected that this feeling can be cultivated while living on the mangled bodies of our fellow creatures? The difference between cannibalism and

feeding on any flesh is only in degree—the crime is the same in both cases. It is against the law to eat human beings in this country so flesh eaters take bodies of any animals who are not protected by law. It is the nearest approach to any miracle in modern times that anything but evil can come from human beings partaking of such diet. It is as ridiculous for a person eating the flesh of a lamb to say that they would not eat a human being as it would be for a thief to state that he strictly limits his stealings to one dollar and that under no considerations would he be wicked enough to steal a thousand dollars. Do not be a hypocrite if you believe the men of your race are entitled to all they can get and that the only law is the rule of the strongest (of brain or body); make your fight and be overcome by a combination of weaklings inferior in every way but strong in numbers. But there is a better way, one that must triumph in the end, the Reign of Love, the golden rule. "Whatsoever ye would that men should do to you, do ye even so to them," no other law is necessary and under it no animal can be killed and eaten.

The Ethics of Vegetarianism.

*Extracts from a Lecture delivered by Dr. M. L. Holbrook before the New York Vegetarian Society,
January, 1895.*

I will make one branch of the subject relate to man's relation to the animal world and to the rights of the latter.

You may call it vegetarianism, and its ethical bearing considered in relation to other living creatures beside man.

The first thing to be decided would be the question of the rights of animals. Have they any rights which man, as a superior animal, is bound to respect? In a general way all will admit that animals, whether wild or domestic, have a right to kind, generous treatment from man; but few, I presume, will go as far as I shall go in this brief paper in saying that animals have the same right to life, liberty and the pursuit of happiness that man has, *provided* they do not interfere with him in his equal rights. If they interfere with him in his rights they must suffer the same consequences he suffers or ought to suffer, when he interferes with the rights of others. To illustrate: If animals destroy crops which man has taken pains to cultivate, he may justly prevent this by taking their lives. If an animal like the wolf is dangerous to his life he may exterminate it, because this animal interferes with his rights. In this case it is the survival of the fittest—a moral law of nature.

If we accept this principle, then we can see at once that to take the life of an animal having a highly organized nervous system and a finely developed body, which in no way injures man, for food, is an unethical procedure, the same in kind if not in degree as if an animal were to take a man's life for the same purpose.

It may be argued that the same line of reasoning would prevent man from using domestic animals for any service whatever. The case, however, is different, for, in taking animals into his service to do labor, man renders equal service to them by his care and protection.

The savage hunts and fishes but does not to any great extent breed animals. The wild ones have a wholesome fear of him and so far as possible keep out of his way. They have at least a fair chance of life. With domestic animals the case is different.

Man gains their confidence and affection, feeds them abundantly, breeds them in such a way as to perfect their bodies for his special needs, but it is doubtful if he increases their intelligence. They are more docile and affectionate, but know less. He dwells with them in the most friendly relations and when the proper time comes, without warning and without any chance to escape such as the wild animals have, they are sent direct to the shambles and in cold blood killed and eaten. It is a case of treachery on a large scale, such as it does not seem could exist in a world where there is so much kindness and love.

I had this most forcibly brought to my mind a few years ago when there was on exhibition in this city 100 prize oxen sent on from the West to be exhibited first and then slaughtered for Christmas and New Year's feastings. I was invited to see them and went with a friend. I never saw 100 such fine creatures in one lot, and I have seen the fine stock farms of Kentucky, Ohio and other States. They were surrounded by every luxury that they could appreciate, attended by servants who fed, watered and cleaned them daily. They seemed to me superior to their attendants in many particulars. There could not have been a suspicion on their part of any evil to come. They were as gentle as children and full of affection for those who ministered to them. But this did not save their lives. If man could not exist without animal food there might be a good excuse for eating flesh.

This brings up the question, is animal food necessary to human life and its needs? We do know that a very considerable portion of the race live without animal food, and even in those races of which a majority consume it, there are many individuals who do not seem to suffer, but rather to gain very much from its non-use.

To the first statement it may be said that we have been choosing our vegetables so long mainly with reference to their carbohydrates that we have almost forgotten that the nitrogenous elements also abound in them, and that if we were to cultivate more extensively the highly albuminous grains and use them we should not suffer for nitrogen in the form found in our food. We have hitherto cultivated that best of all grains, wheat, so as to make it contain more starch, to make it produce a whiter bread. By a wiser human selection, we could just as well diminish its proportion of starch and increase its proportion of gluten, which is its nitrogenous part. Nowadays a farmer should know that we can grow grain containing almost any necessary constituent, if there is a need for it. It may take some time to produce the desired variety, but it can be done. I am confident that we shall some day so perfect our grains in their chemical compositions that flesh will be quite unnecessary. We have almost done so already. Would that not be very desirable? I think no one can for an instant doubt it.

The other point, that the nitrogenous element of flesh is more easily digested than that of grain, may be true now, but even if so, it is not important except for a few invalids and those whose stomachs have lost their freshness and vigor. Those who live on a wisely chosen vegetable diet find no trouble in this respect. Many a man has so strengthened his stomach by educating it to digest vegetable food that he has overcome severe dyspepsia. We know that this disease is most prevalent when most flesh is eaten. On the other hand we are in great danger of ruining our digestive organs by the preparation for them of predigested foods. These may have some value for

unfortunate invalids, but they will, I believe, be a curse to us in the long run.

To many this may seem utopian, but I believe that, sooner or later, we shall have to act upon it and that this is the time to agitate the question. No doubt the diet of mankind can be enormously improved and through this man's powers and health greatly augmented. The vegetarians have done so much, it is a pity for them not to do this so important work which others, for want of sympathy, are not likely to do. It would help to advance the cause far more than the distribution of literature, which, valuable as much of it is, does not put vegetarianism on a scientific or always practical basis. It would cause other food chemists and physiologists, who are now studying the subject in their laboratories, to make similar studies to verify or disprove vegetarian experience. It would, we may hope, put an end to some of the visionary theories of diet advocated by those whose knowledge is far less than their zeal.

The ethical gain, if the vegetarians can establish the feasability of their doctrine, will be very great, and may be summed up in part, as follows:

1. We should be able to do right by the animal kingdom, something which we do not and cannot do so long as the flesh is eaten. It would not be a slight thing if we could dispense with the slaughter or murder, every year in the United States of from 60,000,000 to 70,000,000 animals. It is useless to say that no wrong comes from this—no lowering of our nature. Why do we delegate this work to the butcher, and why do those with a more highly developed moral sense almost invariably refuse to take part in it? The moral sense of the masses will never, I believe, develope to that high degree of what it is capable so

long as the slaughter of animals is considered necessary to supply our daily food.

2. We could then bring up our children without developing in them the instinct of cruelty. As it is to-day, nearly all children are cruel. I shall never forget the beautiful tenderness of a medical Hindoo friend of mine whenever he came in contact with animals. He was not to be compared with our own people in this respect, so much was he our superior. In Ceylon and India one never sees children torturing animals as we do in Europe and America.

They do not have there what we have here on all holidays, the slaughter of millions of birds and animals to feast upon. Take our Christmas as an example. Christmas is a day which we pretend to keep in honor and remembrance of the loving Christ whose life has had such an influence on the world. It is a festival on which to a greater extent than any other we should put aside cruelty, selfishness and all barbarity. All who have been enemies should forget their animosity and become friends. All who have done an injury to another, if they have not yet repaired it, should wait no longer. Our kind acts should even extend to the animal world and they be made to feel we are in truth their friends also. Would the loving Christ have the day set apart to His memory devoted to the slaughter of animals on which to feast even to gluttony? Would he not rather have it devoted to practicing those precepts and cultivating that better nature which exists in some degree at least in even the lowest human nature and often a high degree in those whose opportunities have been such as most of us have. For my part I should like to see an effort made to do away with the cruelties which so abound on all our holidays, and at all other times so far as it can be done.

A Vegetarian Church.

Probably few of our readers are aware of the fact that Philadelphia contains the only church in America where the practice of vegetarianism is a condition of membership. The church is located on Park, near Montgomery, avenue. It is built of Avondal stone and is a model of true gothic architecture. At its south-west corner is a square tower surmounted with four pinnacles having carved finals. Gothic windows pierce the sides and the ends are enriched by pleasing tracery. The one in the rear of the chancel is dedicated to the memory of the Rev. William Metcalf and his son Joseph. The present pastor is the Rev. Henry S. Clubb, editor of the first vegetarian paper in America, *Food, Home and Garden*.

The church was the scene of a pleasant reunion on the fourteenth ult. when its members met to welcome Mr. Alfred Tongue, of Salford, a suburb of Manchester, and a deacon of the parent church situated in that city.

In speaking of his church Mr. Tongue said: "One of its founders was Joseph Brotherton, who for twenty-four years was returned to the House of Commons for Salford.

"During all that time he preached regularly in the church, in spite of the pressure of parliamentary work and business. He was especially famous for his determined opposition to the wheat tax and was one of the leaders of the Anti-corn Law League.

"It was he who baptized Rev. Mr. Clubb. He died at a ripe old age, and on the statue erected to his memory by a loving people was written, 'My riches consist not in the extent of my possessions, but in the fewness of my wants.'

"Which was very true. He had been a big cotton

manufacturer, but he left his daughters almost nothing but an honored name.

"His wife was also a vegetarian and wrote a volume that is now the text-book of vegetarian cookery. It is published by another famous man, a vegetarian also, Sir Isaac Pitman, the inventor of stenography."

Mr. Tongue said: "I am surprised that so little interest is taken here in the question of vegetarian diet. In England there is a great, earnest inquiry and faith in the movement toward less animal food in the human diet, or no animal food at all.

"I find in this country a condition of affairs, under that particular head, that is about what prevailed in England twenty-five years ago. In England now the number of well-to-do people who do without animal food would astonish any one accustomed to the indifference with which the question is treated here.

"The number grows greater and in the face of the fact that meat grows cheaper, so it cannot be said that poverty has caused the change or encouraged it.

"Over there the restaurants that are not strictly vegetarian are paying more attention to the vegetable end of their bill of fare, so that a vegetarian may more easily order a meal according to his doctrines."

Mr. Tongue left for home on the *Campania* July 27, taking with him the good wishes of all who had been fortunate enough to make his acquaintance during his brief visit to our shores.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

ADVERTISING RATES.

25 Cents per Line, Nonpareil. \$10 per Page.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

WILL all our readers write us a few lines telling us what induced them to become vegetarians, how it affected their health, if they noticed any difference in their feelings when they first changed and any other particulars likely to be helpful to new converts. We shall also be pleased to publish recipes for any new dishes.

Now in regard to ourselves, you subscribe to THE VEGETARIAN but we trust you do not keep it but place it where it will do the most good. We are confident that nine-tenths of the flesh eaters who have had the benefits of a decent education and a comfortable home will cease to eat flesh when once

their attention is called to the crime they are committing. It is simply the results of early education that binds them to the disgusting habit, which although causing untold suffering to thousands of animals and brutalizing many men's lives in providing the food, they themselves are still the worst sufferers both in body and mind. Twenty per cent. of women who die between the ages of forty-five and fifty-five die of cancer, while no vegetarians die of this disease.

We are in receipt of a letter which disparages the use of Bible quotations in advocating our doctrine, as out of place.] Our correspondent is in error. Vegetarians are of all religions and some of no religion but there is no doubt in our mind that every Christian is a vegetarian although many vegetarians are not Christians, and we may add that the only workers for the cause who have met with lasting success belong to an organized Christian church. There are many vegetarians living all over the country but what are they doing for the cause? What are they doing to make others as good as themselves? Is there a vegetarian society or organization of any sort in Cullman, Ala.? If there be, send us reports of its meetings; we will report them fully and send any quantity of papers required for free distribution.

Not A Crime to Eat Flesh.

We do not believe that it is a crime to eat flesh. The tiger and animals of its class live on deer and such animals as they can capture, lapping up the warm blood of their victim as it gushes out and tearing apart the quivering limbs for food for itself and young. The hyena, wolf and similar animals devour any flesh they can secure, the fact of its having been long dead only adding zest to the repast. The South Sea islanders together with most primitive people eat one another and have the good sense to prefer it to the flesh of other animals, but as they became more numerous and consequently had to travel further to find enemies it became necessary to frame laws for mutual protection and hence the practice of eating human beings fell into disuse. At the present time most of the lower orders of humanity eat the flesh of animals, only reverting to cannibalism in the case of shipwreck or some other catastrophe. Those further advanced in civilization have become so squeamish that they employ others to do the killing and have the flesh so cut up and seasoned with spices that they are not reminded of the crime they are committing. When a being has arrived at that stage of civilization **IT IS A CRIME TO EAT FLESH.**

Notes.

**New York
Society.**

The regular meetings of the Society will be resumed in September and it is hoped that the first meeting will be a full one. All vegetarians living in the vicinity of New York should make application for membership

for it is only by organizing that good can be accomplished.

Our Paper. Copies of the last number have been sent to every known vegetarian in the United States, but each person to whom we have sent a copy must be acquainted with at least one other holding the same views. Send us their names so that we can send them copies.

The Food to Sustain. Mr. Rock is six feet tall, bronzed and muscular, wearing the sombrero of the West, and with a moustache and goatee which are strikingly Western. He is one of the most expert walkers in the West, using a ten-foot ski entirely in his mountain work. In 1891 he shipped three car loads of elk to the famous park of Austin Corbin. He has elk which are broken to drive, his herd numbering sixty-five at this time, with two buffalo, one moose, and numerous other animals, which he keeps in an eighty-acre pasture which is surrounded by an eight-foot barbed-wire fence, topped off with a large pole. He makes his captures in February, March and April, when the snow is at its deepest and a light crust morning and night makes it easy snowshoeing, while the game breaks through and is captured with comparative ease. When starting out for game Mr. Rock takes a sack with a little flour, previously salted, a small sack of sugar and a small skillet. His only food while out being this mixture cooked into a sort of mush and eaten with sugar on it. He never eats meat of any kind. He sleeps in a snow bank, without bedding, or before a camp fire, where he freezes upon one side while warming the other.—*New York World.*

More Testimony. The following extract is from a private letter written home by John B. Hender-son, Jr., who accompanied ex-Secretary of State John W. Foster to China when Mr. Foster was called to assist in adjudicating terms of peace between Japan and China. "Recently I have been visiting the hospitals with Dr. Leach, of the Monocacy, to see the wounded soldiers. They have generally dragged themselves, horribly mangled, from the battle-fields many miles away, to Tientsin. They came with frozen feet and in a most wretched condition. Their sufferings are terrible. It is simply marvellous that so many recover. Their diet of rice, and no alcohol, saves them, as inflammation rarely sets in."

Alfred Tongue. We are pleased to record the first visit of Mr. Alfred Tongue, Vice-President of the Vegetarian Society of Salford, Eng., to this city. So many of the members of the New York Society are out of the city during the summer months that it was impracticable to call a meeting, but a few members were invited to meet him at the residence of Mr. and Mrs. Haviland where he was entertained at dinner.

Mr. Tongue related how the vegetarian movement had grown in Manchester; the first restaurant in that city was started by a man and his wife in a room a few feet square and with a very moderate capital; it has long outgrown the modest quarters in which it originated and is now one of thirteen large establishments, many occupying entire buildings and all paying well, some catering to nearly two thousand persons per day. We need scarcely add that the originator has acquired a large fortune by his venture and that which is of vastly greater importance has demon-

strated to the people that they can live without the demoralizing fashion of feeding on the flesh of sentient beings whose feelings are as acute as their own and as they are less intelligent than most human beings have a greater love of life.

Mr. Tongue left for home on the *Campania* with the best wishes of all who had the pleasure of meeting him during his short stay in America.

Why Societies Are Necessary.

We wish to call the attention of vegetarians all over the country to the necessity of forming societies, clubs, associations or whatever name you may choose to call them. It is only by associating together that any good can be accomplished. Vegetarians are not selfish people, for it is the humanitarian principle which has caused them to give up feeding on their fellow creatures.

You are strong minded or you would not be living a pure life in a flesh-eating community, but all are not like you. Many would die rather than kill an animal for food yet are afraid to be called a crank and so go on eating a food which their whole nature rebels against. By gathering these people together and holding weekly or monthly meetings you give them backbone and soon live down the idiotic sneers of coarser people.

Soon after the New York Society was established they gave a public banquet which was largely attended and fully reported in the daily papers. Of course these, with one exception, made all the fun their puny wits could invent. One, for instance, gave a picture of the president standing with a large onion in his hand beneath which was the legend: "Makes the strong stronger;" and yet from their jokes we found hundreds of new friends and many

old and solitary vegetarians first learned of our organization.

In what a different spirit was our second banquet received, hundreds were anxious to attend and the speeches and menu received courteous notice from the press, many papers inquiring for information on the subject and writing up articles which undoubtedly did much good to the cause. If such extended notice is awarded to the subject in the great city of New York with its worldwide interests how much more attention would be devoted to a similar meeting in a small city.

By organizing you would soon find out how many vegetarians were living in your township or city and would always be able to point to fine specimens of humanity who do not nourish their own bodies with the life blood of others.

We all require some social enjoyment and by organization you will find friends of your own way of thinking. Vegetarians are usually of a better disposition than flesh-eaters and enjoy a merry time.

We propose holding a convention of vegetarian societies next summer and all wishing to participate should organize at once; it will take some time to decide where the convention shall be held and when it all has to be arranged by mail and conflicting interests harmonized some time will be required.

We shall be glad to furnish any information in our power and will answer all letters on the subject by mail or through the columns of the *VEGETARIAN*.

Reviews.

Food, Home and Garden, published by Rev. Henry S. Clubb, 310 Chestnut street, Philadelphia, Pa.

We should fail of our duty to our subscribers if we

were to commence our book notices with any other publication at the head of our list. *Food, Home and Garden* is a sterling publication which has done yeomanly duty to the cause of humanity for these many years and its brave editor, Henry S. Clubb, is well deserving of the thanks of Christian people the world over; but how can we review such a paper? Every number is full of good things, thoughtful things, helpful things, perhaps we cannot do better than quote from the opening number of the new volume:

“We intend 1895 shall witness an aggressive campaign on behalf of pure food and pure lives!

“The slaughter house as well as the saloon must go! The one now sustains the other.

“‘Live and Let Live’ must be the keynote of the new civilization!

“We can never have a flourishing or healthy life, natural or spiritual, while men are stupefied by beef or beer and brutalized by slaughter, bloodshed and cruelty!

“No amount of preaching against licentiousness and intemperance will prevent these social evils while the blood is stimulated with the flesh and blood of other animals.

“These monster vices must be suppressed by an enlightened public sentiment.

“Men are not wilfully cruel; they have been trained to it from infancy.

“Millions are slowly dying miserable deaths by tuberculosis, trichina, rheumatism and other flesh-eating maladies.

“Our asylums are filled with the insane; our jails with criminals and our almshouses with paupers because people ‘spend their money for that which is not bread and their labor for that which satisfieth not.’”

Why I Am A Vegetarian, by J. Howard Moore. Price, 25 cents. Chicago: The Ward Waugh Publishing Co., 5496 Ellis avenue.

The above is the title of a 42-page pamphlet. In the preface the author says, "It would be inexcusable to suppose it to be exhaustive. It is not even defensive. It is a projectile, and projectiles do not apologize. It intends to be followed." The author tells how he became a vegetarian in the following words (which might have been used by the present writer for it exactly fits his case).

"I became a vegetarian by my own reflection. I did not know at the time of the vegetarian movement, and hence supposed myself alone among republics of carnivora. I felt lonesome, of course, but not alarmed. It was not my first lonesomeness. Nearly every doctrine I now cherish came to me as a trembling contraband. "I became a vegetarian for ethical considerations, and the problem that for some time tormented me was whether it were possible to keep up a successful and at all interesting existence without ox-hips. There is now no doubt about the possibility of such an existence nor even of its positive hygienic advantages. I had been considerable of a vulture, and for some time after eliminating flesh from my menus I had a desire for it. But gradually that desire faded away, and there came in its stead a growing repugnance for flesh. After a few weeks of fruits and vegetables there came over me a feeling of exultation and superiority and intellectual crispness and moral and physical integrity that was truly novel," and so we could go on quoting for every word is good. It is sold at 25 cents; it is worth the savings of a lifetime to every human being who desires to be honest. It should be got out in cheaper form, printed by the million, and a copy placed in the hands of every human being who can read English and translated for the benefit of those who cannot.

The Vegetarian.

VOL. I.

SEPTEMBER 15, 1895.

No. 3.

Pope's "Essay on Man."

EPISTLE III., 147.

Nor think, in Nature's state they blindly trod :
The state of Nature was the reign of God.
Self-love and social at her birth began—
Union the bond of all things, and of man.
Pride then was not, nor arts, that pride to aid :
Man walked with beast, joint tenant of the shade.
The same his table, and the same his bed ;
No murder cloth'd him, and no murder fed.
In the same temple—the resounding wood—
All vocal beings hymn'd their equal God.
The shrine with gore unstain'd, with gold undrest,—
Unbrib'd, unbloody, stood the blameless priest.
Heaven's attribute was universal care,
And man's prerogative to rule, but spare.
Ah ! how unlike the man of times to come,
Of half that live, the butcher and the tomb !
Who—for to Nature—hears the general groan,
Murders their species, and betrays his own.
But just disease to luxury succeeds,
And every death its own avenger breeds.
The fury—passions from that blood began,
And turned on man a fiercer savage—man.

The Vegetarian Eating Club, of Chicago University.

A little more than a year ago several young men of the University of Chicago received the intellectual revelation that it is impossible to be moral beings and carnivorous animals in the same instant.

These young men were put together in that awkward and unfinished manner which makes it hard to keep sly and silent about such things. They told the revelation to others, and with reckless obstinacy refused to believe it ungenuine. Finally some one suggested the organization of an enterprise where this revelation might be lived. It was agreed to, and there were immediate proceedings to organize a gastronomic club of the *genus Vegetarian*.

I was one of the chief rogues in the organization of the Club, and I remember well the wild excess of our enthusiasm over our information. We had plenty of iron and buoyancy, but the fewness of essential data was terrifying. There were no footprints in front of us—at least on this side of the Atlantic—and, as everybody knows, an untrod wilderness is not the most delightful drawing-room to enter, especially if everyone is telling you in the most doleful and awful tones that there are hyenas in there.

The cradle days of the organization were days of great lack of sunshine—the cradle days of initiatives always are. Everybody, excepting the fewer than a dozen who championed the new enterprise, devoted a large leisure to impressive prophecies of a premature and ungarlanded grave. But we had no more judgment than to go on. We grew in number and confidence and our critics in reticence and wisdom. To-day, the Vegetarian Eating Club, of the Univer-

sity of Chicago, is one of the most mentionable and successful gastronomic facts of the present time. For months its facilities have been inadequate. It is composed of both ladies and gentlemen, and includes in its membership many of the brightest and most interesting people of the University. In fact, that for which, perhaps, more than for anything else, next to its unique and beautiful menus, the Club has been distinguished has been the brilliancy and individuality of its members. Professor Frederic Starr, head of the department of anthropology and one of the most eminent and genuine scholars of this country, has been a member of the Club from its inception. The Club runs at the uniform rate of \$2.50 per week, and by eliminating the uneconomical element of meat its menus are enabled to compare favorably with those of carnivorous clubs paying \$3.50 and \$4.00 per week. We use grains, fruits, nuts, vegetables, dairy products, eggs—in fact, everything of the nutritious sort except the bones and flesh of other animals. We find in our experience that we not only do not lose by this dietetic elision but that it is a positive benefit. We feel more adequate physically, our brains are more receptive and obedient, and our tempers are less inflammable. The hot head, dirty blood and feverish unmanageable passions of carnivorous creatures the vegetarian knows little about. I do not mean that a vegetarian regimen is an *omni cura* and will turn its devotees invariably and irretrievably into saints, giants and geniuses. But I do mean that an elegant, ample and varied diet, such as we serve in our Club, cannot have other than a powerfully clarifying and civilizing effect on the entire living organism. I verily believe if a generation or two of children could be brought up, unhabituated to scenes and deeds of

massacre and unvitiated by a gross and dastardly diet, that a moral and intellectual millenium would be imminent.

The digestion is largely the arbiter of the emotions. And if I were looking for noble deeds, God-like form and formidable conceptions, I would not look for them in one whose alimentary were a mess of carrion. The condition and contents of the universal stomach indicate and determine largely the condition of the world. Intemperance, war, bestiality, domestic infelicity, crime, social irascibility—in fact, all of the choler and delirium resulting from individual and social inflammation may be mitigated, if not entirely cured by an elegant, rational, civilized diet.

But this is all one-sided. The promoters of the Vegetarian Club did not think, when they proposed its organization, of their own welfare alone. They thought also of the creatures whose corpses they would otherwise gnaw. They thought they would like to feel how it feels to feel *consistent*. They thought they would like to *live* the Golden Rule, not simply mouth it. The Golden Rule says “do to others,” and they interpreted the injunction to refer to *all* others, *not simply to their favorites*. Think of an animal whose stomach is a perpetual grave, going about inculcating kindness and reciprocity ! Yet, that is the farce to which mundane eyes are most accustomed.

It almost makes me emotional when I hear men deplore sin and prate and preach about love, mercy and justice, *when the very energy they expend in preaching justice and mercy is obtained by ripping open, etc., tearing out the vitals of their fellow beings.*

J. HOWARD MOORE.

Chicago, August 26.

Count Tolstoi on Vegetarianism.

I only desire to establish the propositions that, in order to lead a moral life, it is necessary to observe a certain sequence in good actions ; that if a man is serious in his aspiration to lead a good life the practical manifestations of that desire will necessarily unfold themselves in a certain order, and that in this order the abstemiousness (self mastery) is the first virtue which he will have to cultivate. In pursuit of the virtue of abstemiousness he must again observe a certain definite order, and the first step therein will be abstemiousness in food fasting.

In the practice of fasting the first thing from which he must abstain, if he really and truly aims at leading a good moral life, is animal food, and this for the intelligible reason that, not to speak of the passions it engenders and fosters, the consumption of animal food is plainly immoral, because it demands an act which does violence to our moral sentiments—viz., murder—and is encouraged and kept up only by men's greed of gold and their appetite for savory food. The reason while the first step in fasting and in right living is abstinence from animal food has been admirably formulated, not by one man only, but by all mankind in the persons of its most accredited representatives during the course of human history.

But why, one may ask, if the illegality—*i. e.*, immorality—of consuming animal food has been recognized by mankind for such a long period, have people nevertheless persisted down to the present in ignoring this law ? This question naturally suggests itself to those who are prone to be guided less by the light of their own reason than by public opinion. The answer to the question, however, is that all

moral progress (and moral progress is the essence of all progress whatever) is a work of time, is accomplished slowly, but that the sign of genuine progress, as distinguished from casual advance, is its uninterrupted continuance and its ever increasing rapidity.

The vegetarian movement ought to fill with gladness the souls of those who have at heart the realization of God's kingdom upon earth, not because vegetarianism itself is such an important step toward the realization of this kingdom (all real steps are equally important or unimportant), but because it serves as a criterion by which we know that the pursuit of moral perfection on the part of man is genuine and sincere, inasmuch as it has taken that form which it must necessarily assume, and has truly begun at the very beginning.

It is impossible not to rejoice at this, just as it would be impossible for people not to feel glad who, after having vainly endeavored to reach the top of the house by attempting to climb up the walls from various sides, at last met at the bottom step of the staircase, and crowding together there feel that there is no way of reaching the top except by ascending the staircase and beginning with this first and lowest step.—*Count Tolstoi in New Review.*

Conversion.

We frequently read of the great ability of some particularly eloquent person in converting people from one religious or political faith to another, but have little faith in such conversions as a general thing. We are well aware that there are speakers of such magnetic force that the great majority of their hearers are unable to hold a contrary opinion

for some time after hearing the harangue, the consequence being that many so-called converts are made, while the lasting effects are *nil*. This train of thought is called to mind by the number of letters we are receiving from subscribers who kindly inform us how they came to adopt a vegetarian diet, and we find that a very large proportion had the subject forced on them by the workings of their own conscience, many having never even heard that there were other people living a pure life free from blood-thirstiness. We feel confident that any moral person has only to think of how his food is obtained to at once drop the disgusting product of murder from his menu.

The fact that great ability or oratorical gifts are not necessary to enter as a worker in the new crusade should be a great comfort to all good and earnest people, for it assures them that all can be of service. A child can set an intellectual giant thinking, and if the giant only chooses to do right, a few hours' thought is all that is necessary to make him a vegetarian. He will work out his own salvation. We therefore beg of you all never to neglect an opportunity to call people's attention to the crime of killing, of depriving fellow creatures of their life.

It must not be supposed that we are belittling the great and glorious gifts of the few. They are able to do much good because of the beauty and fascination of the cultivated human voice is such, that people will go great distances to listen to a well regulated flow of language, even when they are unable to comprehend the force of the arguments employed. The gifted orator can do great good and his responsibility is great.

Sport.

It is probable that by the year 2100 all large animals, except man, will have been swept from the face of the earth and our descendants' knowledge of the beautiful forms which now adorn the valleys and plains remote from civilization, can only judge of their grace and beauty from the stuffed travesties to be found in museums, or from their degenerate descendants kept in captivity.

We presume this is in accordance with the laws of progress and that the forms of animal life with which we are familiar must give way to higher races even as the pre-historic monsters who once roamed in the swamps and woods succumbed to the fauna of the present day.

The circumstances which caused the annihilation of the life of the first epoch are beyond our present knowledge and speculation has offered no probable theory of their taking off. But the animal life of the present day—succeeding generations will know how they went, will know even while doubting the evidence before them, that they were killed to satisfy the vilest passions of humanity, killed mostly by men who have enjoyed all the benefits of nineteenth century education, usually by men who have exhausted every animal excess of large cities and when no new legal crime can be found near their homes, follow the denizens of the glades and forests with murderous intent to kill and revel in the dying agonies of beings their superior in every noble attribute.

Four-footed animals and the untaught savages of our own shape kill for food to sustain their own lives while educated men kill for the pleasure. Such is sport.

Restaurant.

The time is now ripe for the formation of a stock company to operate a large and well-equipped vegetarian restaurant in New York City. Every considerable city in Europe has its restaurant where self-respecting humanitarians can eat pure food uncontaminated by the blood of animals, a place where one can build up the wasted tissues of their own bodies without sacrificing the lives of others. Such restaurants usually pay well, dividends of 20 per cent. not being uncommon, while several personally conducted eating-houses and hotels have built up large fortunes for their owners.

There should be no serious difficulty in raising a capital of \$10,000 in say \$50 shares. Vegetarians in New York would probably take one-third of the sum, the manager should have a third interest to insure his best efforts, while the outside public with its knowledge of large profits in the restaurant business when properly conducted would doubtless be eager to take up any shares which might be thrown on the open market.

If the place itself was made attractive the bill of fare could not fail to please. Fruit should find a prominent place. We venture to say that many hundred of busy men, not vegetarians, would gladly welcome a place where they could spend a few minutes in partaking of a plate of fruit amid pleasant surroundings at a reasonable price. All who eat at any but the very highest priced hotels (where it takes about an hour to be served with a poached egg and plate of toast) know how difficult it is to get fine fruit even in the height of the season.

The pages of our paper are open for discussion on

the subject or to arrange the preliminaries of forming a company. Persons willing to take stock will be placed in communication with one another by notifying the publishers.

Chinese Vegetarians.

We read a great deal in the daily press about the blood-thirsty vegetarians, the insinuation being that a diet of rice is conducive to violence. We very much doubt if the writers of the articles in question really believe this or in fact have thought over the matter in any light, but they have furnished a few ignorant persons with material on which to hang silly remarks.

The facts in the case are about as follows :

The Chinese as a people are vegetarians from religious belief, and also as a matter of necessity. They undoubtedly eat flesh and fish occasionally even as a Musselman smokes tobacco, but we doubt if either party would defend the practice. Christian ministers came among them preaching a religion which the least intelligent could not fail to discover was not lived up to. Among other abominations the missionaries eat flesh and taught their converts to do the same. They also failed to show respect for the dead and in many ways insulted the most cherished and perfectly harmless beliefs of the natives.

The result was that strong opposition was created and a society formed to drive the missionaries out, and as is always the case where illegal associations are formed the worst men got control and went far beyond the intentions of the founders. The name chosen, "Vegetarians," was undoubtedly taken to show that the members believed in the ancient re-

ligion of their race, and that they were not contaminated by the blood-thirsty and degrading flesh eating habits of the new teachers.

Notes.

A Royal Vegetarian. The New York *Sun* states that "King Humbert of Italy is a strict vegetarian in his diet. His food consists entirely of bread, fruit and vegetables, and the only drink he takes is Bordeaux, very much diluted with water. Bread, potatoes and oranges are the food which agrees best with him. The German Emperor asked him some time ago what was his favorite edible, and on hearing that it was peaches, he at once ordered \$500 worth of the very best to be sent to him from Thommery, near Fontainbleau."

Kings are supposed to be of value to their respective countries : they certainly cost enough, therefore their subjects should insist that they follow the example of King Humbert, that they may live long and be healthy while they do live.

Anti-Vivisection. A copy of this paper is before us and of course has our hearty endorsement. Every vegetarian must be opposed to taking life, but we must admit that it seems almost impossible for us to believe that people can write or read such harrowing tales and then calmly sit down and eat portions of the bodies of murdered animals which have each suffered as much in the killing as the average animal which dies under the knife of the vivisectionist. It is easier to oppose cruelty in others than to deny ourselves the fruits of their barbarity.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

Organize.

Are you a vegetarian because you find yourself falling a victim to the various diseases to which flesh eaters are subject? If this is the case we have no doubt but that you will recover health. We wish you long life and every happiness, but you are scarcely such a person as we are looking for.

Are you a vegetarian because you can live cheaper and enjoy better health without flesh? Undoubtedly you can, and if you will simply tell the fact, many will follow and much crime will be prevented.

If you are a vegetarian because you know it is a crime to kill and believe that all have an equal right to live, then we want you to join in the crusade. It is immaterial how few there may be living in your

town. Organize into a society, hold meetings and at least call the attention of every one to the fact that it is a crime to kill any living creature, then they will not be troubled with the problem of where to draw the line. Some kill animals for sport, because the dying agonies and the sight of blood give them pleasure. Others will kill human beings where they can make a colorable excuse for their crime (note the case of the Bannack Indians lately murdered and for which no one will be punished). All are equally guilty. IT IS A CRIME TO KILL. Organize, and send us the particulars. We want the reports of at least ten new societies by the 5th of next month.

Remember it is a crime to stand idly by and see others commit crime. Do what you can to prevent killing.

Eating.

“I have been a vegetarian for twenty-five years (In the interview from which the paragraph is taken the reporter was told fifteen years). Eating is not an elevating subject to think or speak of. I consider eating a task, which should be performed with as little thought as possible.”—JOHN W. SCOTT, *President of the New York Vegetarian Society.—New York Times.*

“Unhappy vegetarians! Why did Providence create all these inviting edibles for the enjoyment of man? Why these high pleasures of the table, as the grateful consumer makes away with the welcome fish, flesh, fowl, oysters, terrapin, soft-shell crabs, and

other things? Why these fine experiences of the soul that are associated with their consumption? Why these invigorating results therefrom as one walks forth or takes a rest or pursues his daily business after a cheering repast? "Eating," says President Scott, "is a task!" Why, esteemed brother! is it nothing better than that? Is it but a "task" to the vegetarian? Then away with Pythagoras, and down with the gymnosophists, and let old Nebuchadnezzar go to his grass! "Eating," says President Scott, "is not an elevating subject to think or speak of." Folly, again, brother Scott! Grievous folly it is. We tell you that it is truly elevating, and that many of the most elevated mortals who ever lived have thought of it with rapture and spoken of it with eloquence.

"Eating a task!" Oh, Lucullus of Rome, Luther of Germany, Dumas the elder of France, and Dr. Depew of New York, London, Paris, and Berlin."—*New York Sun.*

Unhappy flesh-eaters! to think that when you had secured a man of such undoubted ability as brother Dana to champion your cause the fates or furies should have led him to take up such articles of food as oysters, crabs, etc. Oysters have been proved to live on the microbes of disease and is certainly one of the most disgusting articles ever eaten by man. It is swallowed alive and does not die until it has been in the stomach for some time. Moreover, its chief flavor depends upon the partly digested articles of food remaining in it. He was a brave man who first eat an oyster. Crabs are not swallowed alive, they cheerfully boil them to death, and some derive great pleasure in listening to their dying cries.

The humble offices of THE VEGETARIAN are not

like the *Sun*, blessed with special communications from Providence, therefore we can only conjecture the reason for the creation of the crab, and if it were not for the positive assertion that these "inviting edibles" were created "for the enjoyment of man" we should have thought that they were created as scavengers for the bays where they congregate to devour the offal and decayed animal matter which is carried down to the sea by the creeks and rivers.

Moreover, we should have argued that Providence made this crustacean of such hideous appearance for the purpose of frightening unthinking savages from eating it, and as an extra precaution implanted a subtle poison in its body which has the effect of causing a rash to break out on the skin of many sensitive people shortly after eating this disgusting creature; but our learned brother is not contented with taking the crab at its best but prefers to await a time of sickness when in suffering it crawls under some protecting rock or seagrass to await its periodical change. We do not envy your taste.

Again our worthy brother takes us to task because we do not think "eating an elevating subject to think or speak of." Unfortunately we cannot help thinking. It is very comfortable sitting before a fire and piling on the coals, but if we think we know that the ashes have to be taken out in the morning. The orthodox believe in animals, human beings and angels, man standing between the two. We know that the chief pleasure of animals consists in eating, and we think that the general belief is that the angels do not eat, which would indicate that the higher we get up the less we should eat; but this again is only a matter of belief which we cannot demonstrate. Therefore, we await with impatience to hear from the *Sun's* heavenly telephone communicating with

Providence. We are aware that there are many cases on record where brilliant and powerful minds have been combined with bestial instincts. One sad case being in all our minds at the present time where a man of brilliant ability wasted his entire life because he allowed his animal instincts to rule his mind.

This instance alone is sufficient to make vegetarians of all thinking people.

Compare Luther with Melanchthon, Lucullus and Dumas with Milton and Pope, although it is scarcely fair to compare the old Roman with any civilized being. He acquired vast wealth by murder and robbery and spent it in riotous living.

Eggs and Milk.

Many vegetarians object to the use of eggs, together with milk and its products, butter and cheese, and we know of many people who never use the above in any form. We simply envy them of their advance over ordinary mortals, but at the same time we do not think it would be wise for new converts to leave these articles out of their list of foods when first changing their diet.

In eating eggs we are not killing anything, we are not causing pain or suffering to any living creature, we are simply preventing new life in a certain direction; this we are always inadvertently doing.

Milk as we know, is of such an artificial nature that it is if anything less objectionable than eggs; a modern Alderney cow produces sufficient milk for at least four calves and continues to give milk in large quantities long after her offspring has any use for it.

A long system of careful breeding has produced an animal very different from the ancestors of the race, and how easily they revert to the original type will be seen by the following extract from the report of M. Geoffroy St. Hillaire to the Royal Academy of Sciences, the facts having been secured by M. Roulin in South America:

“In Europe the milking of cows is continued through the whole period, from the time when they begin to bear calves till they cease to breed. This secretion of milk has become a constant function in the animal economy of the tribe : it has been rendered such by the practice, continued through a long series of generations, of continuing to draw milk long after the period when it would be wanted by the calf. The teats of the cow are larger than in proportion, and the secretion is perpetual. In Colombia the practice of milking cows was laid aside, owing to the great extent of the farm and other circumstances. In a few generations the natural structure of parts, and withal the natural state of the function, have been restored. The secretion of milk in the cows in this country is only an occasional phenomenon and contemporaneous with the actual presence of the calf. If the calf dies, the milk ceases to flow, and it is only by keeping it with its dam by day, that an opportunity of obtaining milk from cows by night can be found. This testimony is important on account of the proof it affords that the permanent production of milk in the European breed of cows is a modified function of the animal economy, produced by an artificial habit, continued through several generations.”

Cooking Food.

How soon the use of fire in cookery was discovered, we cannot learn; but before it was introduced, it would be impossible for man to covet flesh meat. I believe no instance can be adduced of any nation feeding upon raw flesh, where fruits, farinaceous roots, and corn could be procured. Moreover, man has not *by nature* implements for slaying and cutting up animals. The carnivora have claws and powerful fangs to catch, tear and devour; but for man there is no such provision. Hence his original diet, before art was advanced, cannot have been of flesh.

Effects of Flesh on the Teeth.

In the present flesh-eating age of Great Britain, perhaps no complaint is more general than caries of the teeth; and, as animal food is a frequent cause of indigestion, it thus conduces to the decay of those useful portions of the human fabric. But there is a more direct mode by which animal food produces this effect. Bell, Fox, and other writers, attribute the decay of the teeth to inflammation, situated either in the lining membrane or the proper bone of the teeth; but Mr. Robinson (a late author) proves—by a number of considerations drawn from the structure, physiology, and development of the teeth, and from operations performed on them—that caries is the result of chemical action of decomposed food upon the teeth, and not the result of inflammatory action.

Upon examination it will be found that there are fissures formed in the enamel of the teeth, in conse-

quence of the irregular distribution of that substance upon the surface; also, that there are interstices, produced by the crowded position of the teeth, and irregularity of their shape; and—as the fibres of animal food retained between the teeth undergo a process of decomposition (by the action of oxygen)—they acquire the property of corroding, disuniting, and thereby destroying the earthy and animal substances of which the teeth are composed. At first, there is formed but a very small hole, which is increased by the daily action of the same causes; the phosphate of lime is gradually disintegrated by the carbonic acid, aided by the secretions of the mouth, until, at length, the nerve becomes exposed, and toothache is the result. Vegetable food is not so liable to be detained between the teeth; but when this does occur, it is not so injurious, because the starch of which this food principally consists is much more easily acted on by the saliva, and converted into gum or sugar—one of the nutrient principles. The popular notion that sugar injures the teeth is incorrect, except in cases where, by its admixture with other substances, it causes indigestion. “It has been alleged,” says Dr. Wright, “that the eating of sugar spoils the color of and corrupts the teeth. This, however, proves to be a mistake; for no people on the earth have finer teeth than the negroes in Jamaica.”—*Fruits and Farinacea.*

Society Reports.

THE NEW YORK VEGETARIAN SOCIETY.

EXECUTIVE COMMITTEE FOR 1895.

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Regular Meetings held on the fourth Wednesday in the month at 125 West 23d Street. Second floor.

NEXT MEETING, 25TH SEPTEMBER.

The fall campaign opens on Wednesday week and it is to be hoped that every member in New York and vicinity will be present, and all vegetarians who may be visiting the metropolis. There will also be room for all interested in a proper mode of life, and humanitarians of every shade of belief. Many important subjects will come before the meeting and probably some papers of general interest may be read. All are invited. All are welcome.

The Vegetarian.

VOL. I.

OCTOBER 15, 1895.

No. 4.

Civilization.

We have repeatedly stated in these pages that civilization is but a very thin veneer to the man who lives on the flesh of animals and that it is simply the law (that is, all combined against each) which protects the weak from violent death and all from being murderers. Flesh eaters will, of course, deny this; but those who allow themselves to think know our statement is true. If not why is it that murder increases in frequency wherever the chances of escaping the penalty is greatest. We have seen American Indians fired at and shot to determine if a rifle would carry the distance. This is not a solitary instance but is the invariable rule where the pleasure of killing can be indulged in with impunity.

“The *Christian World* charges that the Belgian officials of the Congo Free State practice inhuman outrages on the natives, forcing them to bring in supplies of ivory and palm oil under penalty of either the lash or mutilation. The paper adds that baskets of human hands that have been cut off as punishment, have been seen at the Congo stations. The officials hold the lives of the natives as being of no account. In their drunken orgies they tie up blacks and use them as targets.”

As the above shows the crime is not confined to one race or nation but is universal with all who live on a flesh diet. Moreover, meat-eating is responsible for maintaining in our midst a race of men of more savage instinct than the gladiators of ancient Rome, who were brought from all parts of the dominions to satiate the voluptuaries of the old world with blood, animal or human it mattered not, so long as they could see the gory fluid spurt from the mangled bodies of man or beast. The spectators paid the penalty more than once in the revolt of the gladiators when the streets of Rome ran with the blood of her citizens.

To-day we are raising up a similar class in our midst. Perhaps we may never have a revolution of the butchers, but apparently the employers of slaughtermen in the Chicago packing houses are afraid of their creatures and grant all their demands, as we do not hear of strikes among them ; but if the butchers do imagine themselves abused and ask more than it is possible for their employers to grant we shall have a bloody time. The revenge of the butchers in retaliation for their own degredation is far more than any bodily ills they can inflict on the people, for its insidious approach is unknown or unheeded by the majority who feed on the ofttimes diseased flesh which is furnished them, thus laying the system open to the attacks of epidemics and the various microbes, which modern science shows are ever ready to find a weak spot in our organisms. But far worse than the chance of specific disease, the consumption of flesh is responsible for all the immorality of the country, and not before the people return to a natural vegetable diet can we hope for an improvement in the morals of the people.

To return to the butchers, the following gives

some idea of their state of civilization and their enjoyment when they turn out with their families to have a good time :

“Steer-dressing match for \$500.—The New York Butchers’ Light Guard Benevolent Association held its thirty-sixth annual summer night’s festival in Sulzer’s Harlem River Park yesterday, and the principal feature of the celebration was a prize steer-dressing match for \$500. A large platform had been erected in the center of the park. Upon this platform the two contestants struggled for supremacy in the art of butchery. When the first steer was driven upon it the picnickers cheered vociferously. In a few seconds the bullock’s feet were fastened together and his body was suspended in the air. A brawny German butcher, knife in hand, drove a deep gash in the bullock’s throat, and cut off his head and legs. The bloody work was accomplished in 3 minutes 21 seconds, and, of course, the judge’s decision was contested. Then Albert Manheimer, champion dresser of the United States, promptly began his task of dressing the bullock, and the prize contest was on. He accomplished his work quickly, and the onlookers applauded frequently as he tore off the skin and prepared the sides of the steer.

“But the applause which greeted Manheimer was trifling to the cheers which were given when Tetzel ascended the platform and set to work on the second bullock. It was evident that the second contestant had the sympathies of the crowd, for both the men and women of the audience freely expressed their approval of his work.”

This detestable event took place in the city of New York and was not interfered with by the police and passed without rebuke by the newspapers. What can we expect from the children of these peo-

ple, brought up to witness such sights, to say nothing of prenatal influences. We recall one case which is familiar to most of our readers, for the history of Jesse Pomeroy will stand for many years as a type of juvenile depravity. The father of this unfortunate being was a butcher employed in the slaughter houses throughout the day, his mother carried her husband's dinner to him and would watch him at his work while waiting for the noontide hour. Born under these conditions he early developed such murderous instincts that before he had reached his twelfth year he had brutally murdered several children. On account of his extreme youth he was sentenced to a life imprisonment. It is reported that the keepers taking pity on his youth and loneliness gave him a kitten for a playmate, but during the first night he succeeded in skinning the kitten alive. Since that time nothing having life is left within his reach or sight.

The butchers are no worse than the flesh-eaters who hire them to do their bloody work.

We do not expect to reform the carnivorous appetites of the people in one generation, although every day brings us nearer the time when flesh will not be eaten in civilized countries. But there is another reform which, with a little agitation, can be secured at once. We refer to the abolition of capital punishment—that standing disgrace to New York.

What can be more illogical than committing a crime to punish a crime. How can people be taught the sacredness of life while the State murders those who have transgressed its laws. The execution of a criminal has no deterrent effect, for even the fear of death, which under ordinary circumstances might terrify those who are inclined to commit murder is made of non-effect by the long delay which inter-

venes between the crime and the punishment. Let suspected murderers have a fair trial within a month of their arrest, which trial must be final, and if proved guilty sentence them to *oblivion*, and let no man know what becomes of them: let them be taken forever beyond the knowledge of all mankind. Allow no one to know where they are taken or what work they will have to do, or if they will be kept in solitary confinement. At death let them be burned and no record of the fact allowed to be made public. Such punishment as this would have a greater deterrent value than an execution even by electricity. Few men fear death, but all would shudder at the thought of a nameless existence under unknown conditions.

Passing from our Government's punishment of criminals we must take a glance at one of the pleasures it offers to its citizens. It has procured a large natural park in which deer are enticed to live and breed, and probably as a reward of virtue or possibly that they may satisfy their blood-thirstiness without killing one another, all have the privilege of murdering two deer a year. This great pleasure is only allowed to man; it is against the law to let dogs kill the beautiful animals, but civilized and enlightened man may kill two. It is not necessary that the individual must be a good shot, any one can go and fire away at all he can see; those only wounded, which escape to some lonely glade to die, don't count. Bull fights are prohibited because the death of half a dozen animals affords amusement to some thousands of spectators, our lawmakers evidently thinking that we are entitled to have two deaths per head and ought not to be deprived of the pleasure of doing their own murdering.

Living Without Meat.

Since January 1, 1894, I have eaten no meat of any kind, and I have no desire or intention of ever tasting meat again. Not hastily, but after much thought and investigation of the arguments both for and against the practice of vegetarianism, I have satisfied myself that it is utterly wrong for me to sacrifice innocent animal life for the purpose of nourishing my own body. And I do sincerely believe, as did Thoreau, that "it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized."

I will admit that when I first left off eating meat I did have some doubts about being able to keep up my physical health and strength as easily upon a vegetable as upon a mixed diet. I believe there are many to whom eating the flesh of animals does not seem right who, nevertheless, imagine that their systems require it. Let no man believe that doing what is merciful and just in the sight of God is likely to bring upon him any weakness or disease.

An experiment that I made some time ago satisfied my doubts and showed me my duty very clearly. I decided that for one year—from January 1, 1894, until January 1, 1895—I would eat no flesh of any kind and thus find out by careful observation of myself what the actual effects upon my body and mind would be. I wanted to let facts alone speak, having no wish to be misled in any particular. And I can honestly say that at the end of the year I was feeling better physically as well as mentally than at the beginning. I weighed a little more, and found myself in better condition for either work or study. I am

convinced that fruits, cereals and vegetables, are amply sufficient to nourish either the athlete's muscles or the scholar's brains. Since the cheapest, the purest, and the most seemly food is provided for us in abundance by the vegetable kingdom why should we not gladly let that suffice, and by so doing use our influence in preventing the cruelty and suffering that is certain to be connected with the transporting and slaughtering of innocent animals?

ERNEST I. COLE.

Boston, Sept. 21.

Count Tolstoi.

The following atrocious calumny appeared in the *New York World* of Sept. 29:

“ The following story is told about his pretended vegetarianism : ‘The old count always demanded that vegetarian dishes should be brought to the table for him, while his wife and the rest of the family ate beefsteaks and other flesh foods. It often happened that the Countess would put a little chicken on her husband’s plate, but he, with indignant looks, would push it back, murmuring: ‘No, I will not eat meat: absolutely I will not.’ But I have often surprised him going to the sideboard for a piece of roast beef which, the evening before, he had solemnly refused at table. The carnivorous instinct having been awakened the enormous piece of meat would be swallowed in one bite by this apostle of vegetarianism.’ ”

It is very easy for a discharged servant to make a statement of this nature which, as no date is given, it is impossible to disprove; but in its general features it strongly calls to mind the story which every old bum or drunkard in the country, tells about the

temperance lecturer taking a big horn of whiskey after finishing his lecture. Is is believed by the same class of people. Every professional thief and habitual criminal believes that the people he robs are worse than himself and have accumulated whatever they possess by swindling others in business transactions, and would naturally be highway robbers or burglars but lack the courage that he possesses.

The management of the Associated Press have just discovered the truth about the Chinese Vegetarians, and now conclude that it is not their vegetarian diet which is to be held responsible for their late murder of the Christians :

“Nominally the Vegetarians are a sect for the promotion of virtue, especially the reclaiming of persons addicted to drink, opium and tobacco. Many were undoubtedly sincere, but they fell into the hands of leaders who are villains and who use them for their own purposes.

“The fact that they always defended one another speedily attracted large numbers of the unworthy, who joined the sect solely for protection. Every man who owed a debt he would not pay or had a quarrel wanted to become a Vegetarian. Thus what may originally have been a band of sincere men became speedily a company of organized villains, bent on terrorizing the district and living by robbing their neighbors. These men looked upon the missionaries as obstacles, and killed them.”

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

Patriotism.

“There will be a painful conflict between patriotism and justice in the bosom of every fair-minded citizen of this country when Canada sets up a claim for intervention against Chicago to restrain the Western city from draining the great lakes. The natural instinct of patriotism is to oppose any protest of Canada against the acts of American citizens on American territory. But our sense of justice tells us that Canada has a good ground of complaint. We know just how we should feel if some Canadian town should commence drawing off the water from our side of the lake.”—*New York World*.

The *World* is certainly a fair-speaking and honorable journal and is less given to jingoism than is usual with metropolitan papers, therefore the very naivete of the above editorial in which it takes for granted

that "The natural instinct of patriotism is to oppose any protest of Canada against the acts of American citizens on American territory," is sufficient proof that so-called patriotism is more of a crime than a virtue in a civilized country. If this feeling is a natural sequence of patriotism we have no use for the feeling and prefer to be included with those wretched beings who believing in the brotherhood of man, and knowing our own strength are prepared to take more than our just share of the necessary troubles of life, if, thereby we can help those weaker than ourselves whether they may happen to reside next door, in Canada or Central Africa.

What We May Eat.

By W.M. A. ALCOTT, M.D.

The question is still asked: "But what *may* we eat? You reformers tell us we must *not* eat this, and that, and the other article; but you are very slow to tell us what we *may* eat. In truth, it sometimes seems as though little, if anything, were left us."

This inquiry, perfectly natural, and very general, has not been wholly unattended to; and yet it is to be confessed we have, none of us who have conducted this journal, gone so deep into the work as seems desirable. My present purpose is to give a list of the various kinds of proper food, so plain that the least uninformed in hygiene may understand it.

I shall divide the proper aliments for the human stomach into four classes, viz.:—I. Farinaceous or mealy substances.—II. Fruits.—III. Roots.—IV.

Oily substances. This division differs slightly from that which I have adopted in my "*Lectures on Life and Health.*" It is on the whole preferable to that—the result of more study, and research, and reflection.

I. FARINACEOUS SUBSTANCES.—These may be called bread-stuffs; or, as they are sometimes termed bread-corn; or, in simple language, simply CORN. There are varieties almost innumerable, but the following list will include the most important of them; as well as their numerous modes of preparation.

1. Wheat, Indian corn, rye, barley, and the genuine oatmeal may be eaten without any preparation except that of cleaning the grain carefully. PEREIRA supposes the heat of the stomach, and other digestive organs is not sufficient to render these uncooked grains convertible into chyle and blood; but facts, in great numbers, show the reverse. Certain dyspeptics, of particular habits and temperament, have recovered under the exclusive use of raw corn and wheat both; and that too, in a very small quantity. I do not recommend these as the *best* things for human sustenance; and yet, for those who have good teeth, they are not very objectionable, especially in cibration, or alternation, rather, with fruits.

2. Wheat, Indian corn, rye, barley, chestnuts, and perhaps a few other farinaceous articles may be *torrefied*; *i. e.* roasted slowly, in such a manner as to make them at once tender and friable. Care should be taken not to have the grains too much browned—above all, burned; as in this case there is sometimes a species of empyreuma developed, which is irritating if not poisonous. But torrefied food is not so well adapted to any but the stronger stomachs, except in very moderate quantity.

3. Indian corn of all kinds, but especially particu-

lar species of it, buckwheat, and perhaps other kinds of grain may be parched. The process requires skill. It may be ground afterward and made into cakes, bread, etc.; but is quite as good before ground as afterward; and best of all eaten alone.

4. Boiled and steamed grains come next. Of these we have many varieties belonging to the tribe of farinacea. Wheat, rye, oats, barley, Indian corn, chestnuts, buck-wheat, beech-nuts, peas, beans, lentils, millet, rice and sago, are among the foremost of this description.

5. Wheat, rye, Indian corn, chestnuts, peas, beans, lentils and rice may be crushed or bruised, without grinding them finely, and above all, without any separation of the coarser parts.

These crushed grains may be boiled—and by a little standing afterward *consolidated*; in which case, they make excellent food. Crushed a little more, however, in other words ground, or broken a little finer—for what is usually called flour, should never be made or known—most of these substances may be consolidated immediately without boiling. They may be wet with water and baked quickly, in the form of loaves, thicker or thinner, according as fancy may dictate. In this physiological, or rather hygiene view, we may have Graham bread made not only of coarse wheat meal, but of the coarse meal of corn, rye, barley, and perhaps peas, beans and chestnuts. Wheat meal, recombined in this way, has usually been called unleavened bread, but it is hardly necessary to give it this name, since a substance which is leavened, is no longer entitled to the name of bread, in the fullest sense of the term, as will be seen whenever we look carefully at the nature of the process.

I. FRUITS.—Of these we have a great quantity. Apples, pears, peaches, plums, grapes, melons, cu-

cumbers, watermelons, tomatoes, cherries, gooseberries, strawberries, raspberries, thirbleberries, currants, bilberries, mulberries, blueberries, whortleberries and blackberries are among the principal of them—so far at least as our northern and middle United States are concerned. The persimmon and a few other fruits are found farther south and west.

These, speaking generally, come to us already cooked, in nature's own way. Indeed, I do not think that any of them can be improved by any known process of modern invention. Of certain varieties of the pear, as well as of the quinces, apricot, etc., I may say something in another place.

III. Roots.—Potatoes, turnips, carrots, beets, radishes, artichokes, comfrey, ground-nuts, etc., are of this description. Of some of these there are many varieties. Sweet potatoes differ considerably from the common varieties of this popular article; and we have many varieties of the turnip.

IV. OLIVES, walnuts, butternuts, cocoa nuts, and perhaps a few others which could be named, either as indigenous or exotic substances, belong to this class, though they are only adapted to normal stomachs. The diseased stomach, except in particular cases, cannot well bear them.

It is by no means pretended that the above are all the simple articles of the four great classes of diet, which are admissible. They are such as most readily occurred to the writer's mind, in hastily reviewing the subject. But even here are above sixty different dishes to which the most rigid vegetarian cannot object. If he allows himself in the use of even three meals a day—sixty meals in twenty days—he might have an absolute variety for the whole time; for whatever he may claim on the score of indulgence, he will never claim on the score of either of health

or principle, but one article of food at a meal—I mean just this, that though a variety in our food at different meals may be and doubtless is conducive to health, it can never be shown that any advantage is to be derived from variety at the same meal. Still, it is not intended to affirm here that any considerable injury is likely to be sustained—if indeed any at all—from a slight variety of the same meal. Thus bread and melons, bread and strawberries, bread and currants, potatoes and rice, potatoes and peas, etc., may very well be eaten together.

Admitting this principle—admitting I mean that we may lawfully use two of the above list of simple substances at the same meal—and we have greatly enlarged our sphere of variety. Each of the five dishes of uncooked farinacea, each of the five torrefied grains, each of two parched grains, each of the twelve boiled or steamed substances, and each of the nine kinds of coarse bread, may be eaten with one of the twenty or more different kinds of fruit I have named, or with one of the seven edible roots. Only a small portion of these fruits and roots can be had long at a time—otherwise here would be the variety of no less than 624 different dishes—two a day for almost the whole year round. We are limited perhaps, in order to have every dish perfect, to some 300 dishes of this sort.

Here, then, is an aggregate of 1,260 different dishes, or for even those who indulge in three meals a day, more than a sufficient variety for a whole year. For those who eat but twice a day it would be sufficient for nearly twenty-two months, or almost two years; for those who eat but once a day, nearly three years and a half. Surely no one will longer complain of Vegetarianism.

Communications.

VEGETARIAN PUBLISHING CO.,
40 John street, New York City.

GENTLEMEN: Referring to your article, page 30, Vol. I., No. 2, kindly permit me to correct an error therein, that due credit may be given and justice done to those noble pioneers in the great cause you are now advocating.

The writer seems to claim credit for the *Food, Home and Garden* as being the first vegetarian journal published in America. To this error may I reply, viz.:

The *American Vegetarian and Health Journal*, published by the American Vegetarian Society, issued its first number in November, 1850, and continued in regular issue for several years.

This volume (No. 1) contained the proceedings of the American Vegetarian convention held in Clinton Hall, New York, May 15, 1850—on which occasion Dr. William A. Alcott called the meeting to order and nominated Dr. Joel Shew, of New York, President *pro tem.*, and Mr. Joseph Wright, of Camden, N. J., as Secretary.

Dr. Shew, on taking the chair, called on the Rev. William Metcalfe, of Philadelphia, who read a number of very interesting letters from friends of the cause who were unable to attend the convention, among which were those from Professor R. D. Mussey, of the Ohio University, Cincinnati, Ohio, David Prince, of Missouri, Lewis S. Hough, A. M., Philadelphia, H. H. Kite, of Middletown, Va., Gerrit Smith and others.

The committee appointed to nominate officers offered the Rev. William Metcalf for President of this convention; Vice-Presidents, Rev. P. H.

Wellington, of Boston, Dr. Joel Shew, New York, Gilman Blake, of Massachusetts, with Joseph Metcalfe, of Frankford, Philadelphia, and Dr. Colen M. Dieh, of Long Island, Secretaries.

Thus organized stood the first vegetarian society of America—from the record book now in my possession.

Among those prominent in the meeting were Rev. Wm. Metcalfe, Dr. Trall, Sylvester Graham, Dr. Nichols, Joseph Metcalfe, Jonathan Wright, Edward Lyons and Joseph Wright.

This very interesting occasion continued into three sessions and closed by the election of permanent officers for the ensuing year, of which Dr. William A. Alcott, of West Newton, Mass., was made President.

Very respectfully yours, H. M. TAYLOR,
1330 Orthodox st., Frankford, Philadelphia.

September 24, 1895.

Society Reports.

THE NEW YORK VEGETARIAN SOCIETY.

EXECUTIVE COMMITTEE FOR 1895.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. ARTHUR HAVILAND.
<i>Second Vice-President,</i>	C. AMORY STEVENS.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Recording Secretary,</i>	ARTHUR HAVILAND.
<i>Corresponding Sec'y,</i>	SARAH E. FULLER.
<i>Librarian,</i>	DR. E. B. FOOTE, JR.

Regular Meetings held on the fourth Wednesday in the month at 125 East 23d Street. Second floor.

The New York Vegetarian Society having engaged for the coming year, a hall at 125 East Twenty-third street, opened the winter campaign by a well attended and interesting meeting on the 25th ult. Papers were read by Miss Mary Forster, late of England, and Miss S. E. Fuller. The former gave information concerning a new form of bread making conducted by Charles & Co., grocers, of Forty-third street, under the name of the "Refined Food Co.," with some items of chemical news about the nutritive properties of wheat. Miss Fuller read a history of the five kinds of native grapes.

The president read an extract from the *VEGETARIAN* in reply to an editorial note in the *Sun*, and was taken to task by several for his pronounced position on the rationalities of feeding. Mr. Turner said people must think about what they eat, or they will fall into serious errors in the selection of food. To make the statement to a convert that one need not think about one's meals means that Vegetarianism is not founded on an intelligible basis. In reply, it was said that instinct directs the selection, that the sense of taste was probably given for the purpose of avoiding poisonous food, and the palate need not be gratified by delicious flavors. To this it was objected that instinct might serve in the case of healthy persons, but invalids, converts and children must be guided in their eating by the intelligence of themselves, or of some instructed person. Dr. Van Swartwout spoke forcibly of the probability of the vegetarianism of the original man—his failure to follow the practice through lust. The redemption of the race through its renewed universality. Mr. Spencer called attention to the simplicity of the diet of Christ.

After the President left the chair, the meeting assed a cordial vote of thanks and commendation

to the President for his work in maintaining the enterprising paper *THE VEGETARIAN*.

The following changes in the Constitution were proposed by Mr. Montgomery and will be voted on at the October meeting:

The name shall be changed to the Vegetarian Society, New York.

ARTICLE III., SECTION 1. That the word "total" shall be inserted before "abstainers," and "and who engage in no occupation or sport which directly or indirectly requires the torture or death of any animal" shall follow the word "fowl."

SEC. 3. That the word "active" should be inserted before "members present" and the words "when called for" at the end of the sentence should be omitted.

ART. IV., SEC. 1, shall be changed to: "The officers of this Society shall be a President, two Vice-Presidents, a Secretary and a Treasurer, who together shall form the Executive Committee, with power to provide for the general interests of the Society and to fill vacancies.

SEC. 2 shall read as follows: "At the annual election the voting shall be by ballot and will be limited to active members."

SEC. 3 shall read: "Only active members and those who have been strict vegetarians for one year preceding the election shall be eligible for offices of the Society.

SECTIONS 2 and 3 shall be changed to Sections 4 and 5 respectively.

ARTICLE VI. The words "sent to each member" shall be changed to "brought before the Society."

ARTHUR HAVILAND, *Secretary.*

Philadelphia Vegetarian Society.

President—REV. A. T. DE LEARSY.

The September meeting was held last Thursday, when the subject of organizing a cooking school was introduced and it was decided to make it the subject of discussion at our next meeting to be held on the third Thursday in October.

Our meetings are held in the lecture room of the Bible Christian Church, Park avenue, below Berk street, Philadelphia.

The probability is that any experiment of a cooking school among vegetarians will take the form of social gatherings of a dozen young people, mostly young ladies, desirous of learning vegetarian cookery, with perhaps one or two bachelors who do their own cookery, meeting at the residence of some well-known adept in vegetarian cookery and having practical instruction combined with demonstration in the actual production of a favorite soup or savory dish or broth and then conclude the entertainment by serving up a supper in which the subject of cookery can be discussed on the well-known principle that “the proof of the pudding is in the eating.”

There are plenty of cookery books, but few cooks, and such a school could be informal and inexpensive and perhaps might lead to the development of some first-class talent.

An exhibition of a public nature would lead to a banquet in which the young ladies of the cooking school would be the chief demonstrators.

This line of operation will, we think, lead to greater sociability among vegetarians and their friends and will tend to the opening up of a new society sensation in our cities, the effect of which must

THE VEGETARIAN.

be to call attention to the humane and beautiful lives which the new era of enlightenment on the subject of food is inaugurating.

Hoping that the ladies of the New York Vegetarian Society may take kindly to this idea and that they will conclude to initiate the young people, whether vegetarians or not, into the art and mystery of successful vegetarian cookery, I will conclude with a quotation from Prof. Henry Drummond in his recent work, "The Ascent of Man."

"Three-fourths of the population of the world at the present moment subsist upon rice. What is rice? It is a seed—a product of reproduction. Of the other fourth, three-fourths live on grains—barley, wheat, oats, millet. What are these grains? Seeds—stores of starch or albumen which, in the perfect forethought of Reproduction, plants bequeath to their offspring. The foods of the world, especially the children's foods, are the foods of the children of plants, the foods which unselfish activities store around the cradle of the helpless, so that when the sun wakens them to their new world they may not want."

"Every plant in the world lives for others. It sets aside something, something costly, cared for, the highest expression of its nature. The seed is the tithe of love, the tithe which Nature renders to Man. *When Man lives upon seeds he lives upon Love.* Literally, scientifically, Love is Life. If the struggle for Life has made man, braced and disciplined him, it is the struggle for love that sustains him" (page 231). * * *

HENRY D. CLUBB,

Philadelphia, Sept. 24, 1895.

The Vegetarian.

VOL. I.

NOVEMBER 15, 1895.

No. 5.

Vegetarian Convention.

Several times we have called attention to the advantage of holding a convention of American Vegetarians some time during the summer of 1896, but there does not appear to be enough societies or clubs willing to take part in the enterprise, although all are willing to admit that it would be of great advantage to the movement to have representative vegetarians and their friends from all parts of the country gathered together in some locality (1) to get acquainted with one another, (2) to discuss matters for the advancement of the cause, and (3) to let the surrounding flesh eaters see the physique, culture and general make up of the members of our body. It is none to early to get the views of our people as it will take some months before arrangements can be completed; the convenience of many people living in distant places will have to be consulted so that we can conform to the wishes of the greatest number. How many people can be got together for the first convention we are unable to say, but we venture to predict that the second meeting will be a big one, and for the third we shall have a number of different cities competing for the privilege of entertaining the various societies, this is always the case, there is

nothing so successful as success and when you no longer need the assistance of people, they will be tumbling over one another in the effort to offer their service. This was the experience of the English Vegetarian convention and will undoubtedly be repeated here.

Nearly all of us take a vacation some time during the summer and why not spend it together instead of in the company of carnivora, by all going together we can get cheaper transportation, cheaper hotel rates, suitable accomodation and proper food, besides having the opportunity of showing the people what vegetarians look like, for strange as it may appear, there are thousands who do not believe that people can live and enjoy good health without killing their fellow creatures and eating their dead bodies.

We make this a personal appeal and want every vegetarian, who receives this paper to write us at once and state if he thinks, (1) it probable he will be able to attend, (2) what town or village he would prefer to go to, (3) what month and date would suit him best.

Please answer this, even if you do not think it probable you could attend, write a postal card and say so. We think this will be of great benefit to the cause. The writer will certainly attend and bring a party, some of whom will not be vegetarians but who will thus have an opportunity of living for say three days on proper food and in good company.

Don't fail to write and see that your friends do the same.

The Evils of Flesh Eating.

A “Parish Parson,” in a letter which appeared in a serial publication for February 1881, sums up the butcher and slaughter-house question very fairly and concisely in these words:—

The moral considerations press us on two sides with irresistible force. The aggregate of animal suffering in the cause of the table is simply appalling, and there is nothing for it but to shut our eyes and ears. The life of an ox from the pasture to the butcher’s shop will not bear telling. One night on a cattle-steamer would be enough for most of us. The table . . . brutalizes and degrades a multitude of men whom society employs and shuns. . . . To the craftsman, the tiller, the market-dealer any intelligence and virtue is possible. One might live in a worse place than Covent Garden, and the booksellers do not seem out of place there, nor children in the way of much moral hurt. But the “meat market!” And so all our ideas of life and its dignity and significance suffer, and our relations to the animals keep, and must keep, a depressed level. Of course, if all this is inevitable, it is. If all this suffering and depraving are essential to health and happiness, they must go on. But of this creed believers dwindle and sceptics multiply. The “good dinner” seems likely to be at last the “scientific frontier” of the question, and when it comes to that it will be the beginning of the end.’

And now let us quit this subject, so briefly glanced at, of the indirect evils of *kreophagy*, to examine some of those *direct* deplorable effects of the custom, which present themselves under the form of various diseases and cachectic bodily conditions.

These, in the first place, are due to a bad condition

of the flesh-tissue consumed. Now flesh may be rendered bad, and dangerous to the eater, (1) by the existence in it of parasitic disease; (2) by other diseases having during life affected the animal from which it is taken; (3) by poisons ingested by the animal during life; (4) by decomposition of the flesh after death.

Flesh infested by parasites infects the eater of it almost invariably. The *cysticercus celluloæs* of the pig constitutes perhaps the commonest example of this kind of infection. It appears to be very widespread among Irish swine, for, according to Professor Gamgee,¹ from three to five per cent. of these animals are found to be infected with this particular malady. The cysticercus of the bullock and calf is smaller than that of the pig, and more difficult to discern. Flesh thus affected can not be rendered safe food by any process of salting or smoking; and even the temperature of boiling water, although it kills the parasite, is only effective when every particle of the tissue throughout its entire thickness has been submitted to an equal heat. In the digestive organs of the man who has the misfortune to eat meat thus infected, the cysticerci develop into the large tapelike intestinal worms known as *tænia*. The cysticercus of the pig produces the *tænia solium*; that of the ox and the calf the *tænia medio-canellata*.

Yet another form of parasitic disease, known as *trichina spiralis*, exists in butcher's meat, and is more common in pork than in the flesh of other animals. This terrible malady was in 1863 the cause of a disastrous event in Helstadt, Prussia. A hundred and three persons, having at one meal partaken of a dish

¹ Fifth Report of the Medical Officer to the Privy Council.

of sausages made of infected pork, were attacked with trichinosis, and more than twenty of the sufferers died within a month. Trichinosis is not uncommon in countries where pork is largely eaten, especially where it is eaten salted or smoked. To destroy trichinæ a temperature of at least 212 degrees (Fah.) is needed, and this heat, of course, must penetrate every atom of the flesh-fibre. The manifestations of the disease are at first similar to those of typhoid fever; subsequently atrocious pains make themselves felt in every muscle of the body; the patient lies moaning constantly and unable to extend the limbs on account of the agony caused by the least movement; and death occurs in the midst of symptoms resembling those of cholera, or of pneumonia or some other inflammatory disorder. No case is known of a radical cure, for, even if the unfortunate sufferer escape death, the parasites encyst themselves, and thus remain indefinitely imprisoned in calcareous envelopes in the muscular tissue.

Besides parasitical diseases, cattle may be affected by acute malignant diseases, such as rinderpest, pleuro-pneumonia, anthrax, and simpler inflammatory disorders. Professor Gamgee's statistics in the report already cited show that a fifth of the total quantity of flesh-meat consumed is derived from animals killed in a state of disease, malignant or chronic.

It has been affirmed that little danger attends the ingestion of the flesh of such diseased beasts, but a remarkable case adduced by Mr. Simon in the report to the Privy Council proves this assertion to be ill-founded. A heifer on a farm in Aberdeenshire, being somewhat out of health, was slaughtered by a ploughman and a blacksmith. Part of the animal's flesh was cooked next day for the dinner of the

family, consisting of eleven persons. Nine of these partook of the meat, and were all soon seized with such alarming symptoms of poisoning that a medical man was at once called in. Two of the patients died. A few days later both the ploughman and the blacksmith were admitted to the Aberdeen Royal Infirmary, suffering from phlegmonous erysipelas of the arm. The offal of the slaughtered heifer had been cast on a dung-heap, to which two swine had access. They ate freely of it, and both were seized with sickness and died.

A similar case occurred in January 1878, and was the subject of a coroner's inquiry in West Kent. On the 31st of that month a bullock belonging to a farmer at Addington was observed lying down, apparently ill, in its stall. The animal's throat was cut immediately, and a butcher named Bell, assisted by another man, dressed the carcase. Some days afterwards Bell complained of pain in his right arm, which was considerably swollen, and Dr. Booth, of Beckenham, pronounced the symptoms to be those of blood poisoning. Bell gradually became worse, and died on February 12. It appeared that at the time of dressing the carcase Bell had two slight scratches, one on the hand, the other on the arm. It was supposed that the bullock had been suffering from cattle disease, and that the abrasions of his skin had allowed some of the animal's vitiated blood to enter his system. The bailiff who cut the bullock's throat, and in doing so got some of its blood sprinkled over him, was attacked about the same time as Bell with similar symptoms, but in his case medical treatment proved successful. The man who had assisted Bell in flaying the carcase was also affected with pain and indisposition. About a week afterwards, a pig which had been in the farm-yard was found dead, and it is

thought it may have been killed by eating the offal or blood of the dead bullock. Mr. Hill, the owner of the animal, and his bailiff denied that previously to the bullock's death there had been any indication whatever of disease among the cattle on the farm.¹

Sir Robert Christison, M. D., asserts positively that the flesh and secretions (milk included) of animals affected with carbuncular disease analogous to anthrax, are so poisonous that those alike who handle and who partake of them are apt to suffer severely, the disease taking the form either of inflammation of the digestive canal, or of an eruption of one or more large carbuncles. Dr. Livingstone also, in his "Missionary Travels and Researches in South Africa," speaks of malignant carbuncle—anthrax—occurring as a result of eating the flesh of diseased animals.

In the spring of 1841, four members of a family, after having partaken of a sheep affected with an ordinary cattle disorder, were attacked with symptoms of severe irritant poisoning, and one of them died in less than three hours. A laborer at Horsham and two of his children died in June, 1844, from eating flesh similarly vitiated. During the month of April, 1879, a Zurich tribunal was occupied for three days with a case in which a butcher and an innkeeper were charged with the sale of veal from calves suffering with typhus. The meat was consumed by the members of a choral society, six of whom died, while six hundred and forty-three suffered more or less severely.

Dr. A. Carpenter, speaking before the Sanitary Congress already mentioned, said that he had heard an agent of the police, Inspector of the Metropolitan

¹ *Daily Telegraph.*

Meat Market, assert upon oath, that *eighty per cent.* of the flesh meat sent to the London market is affected with tubercular disease; and he added that to exclude such meat from the trade would leave the public without a meat supply!

Again, ruminants, and still more often rabbits and hares, may during life consume some vegetable or other substance of a poisonous nature, and their flesh may thus be rendered dangerous as food for man. It is worthy of remark that certain animals may themselves eat with impunity herbs or fruits, and yet after death set up symptoms of poisoning of a violent character in the human consumer of their flesh. In the "Edinburgh Medical and Surgical Journal" (July, 1844), it is observed, that "in America there are certain regions extending for many miles in length and breadth, on the herbage of which, if an animal feeds, its milk and flesh acquire poisonous properties, yet itself enjoying tolerable health." The flesh of rodents fed upon belladonna, or rhododendron chrysanthemum, which these animals eat without injury to themselves, is undoubtedly dangerous to the life of the consumer.—*The Perfect Way in Diet.*

Vegetarian Thanksgiving Dinner.

The following is the dinner menu to be served by the Vegetarian Eating Club, of the University of Chicago, at the approaching Thanksgiving. Does this beautiful, ample and bloodless spread not prove that it is all unnecessary to make the day of annual gratitude an occasion for special inhumanity and slaughter?

— M E N U —

<i>Chestnut soup with pasta D'Italia</i>	
<i>Celery</i>	<i>Spanish Olives</i>
<i>Mushroom rissoles</i>	<i>Red french Beans</i>
<i>Grand Pate' au Jardin</i>	
<i>Beet salad</i>	<i>Creamed potato with pea Dressing</i>
<i>Date bread</i>	<i>Whole wheat Bread</i>
<i>Currant jelly</i>	<i>Apple Jelly</i>
	<i>Cranberry Tarts</i>
<i>Mince pie</i>	<i>Pumpkin pie with Cheese</i>
	<i>Pineapple Sherbet</i>
<i>Fruit cake</i>	<i>Angels' Food</i>
<i>Florida pomelos</i>	<i>Malaga Grapes</i>
	<i>Assorted nuts with raisins</i>
<i>Cereal coffee</i>	<i>Milk</i>
	<i>Orange water</i>

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

We are late this month seven days late, disgracefully late and we are heartily ashamed of ourselves. Probably we could make excuses, but the fact itself is inexcusable and if every reader will kindly oblige by kicking us it is not likely that it will occur again.

The annual election of officers of the New York Vegetarian Society, will be held at the next meeting. It is to be hoped that some new blood will be injected into the association, the President should by preference be a doctor, a retired Medical man of ample means who would be able to give his entire time and considerable financial help to the spread of Vegetarian doctrine. Vegetarianism is the foundation of all true reform and there can be no permanent improvement health or morals of the community, until at

least a majority of the population are free from the guilt of slaughter and the debasing practice of living on dead animals.

The editor as is well known, believes that eating in any form is degrading as it conclusively proves that notwithstanding, the God-like intellect of some members of our race, we are still animals and that the wants of the body control the greatest minds. Although this is our own opinion and seems to us the only logical conclusion of all who believe in a future state of existence, we are very far from condemning those who take a delight in the pleasure of the table, provided the source of their pleasure is not provided at the expense of the dying agonies of their fellow creatures, be they of an equal or lower scale in creation.

That an appetizing repast equal in every respect to that furnished by the sacrifice of life can be prepared to tickle the palate and nourish the body is proved by the menu of the Thanksgiving dinner, to be eaten by the Chicago Vegetarian Eating Club, which will be found on another page.

What a travesty on religion Thanksgiving dinners are, as eaten by the majority of people in *Christian* countries. They murder their fellow creatures and thank God that he has made them strong or cunning enough to destroy the beautiful and innocent life with which he has covered the world and probably

have the impudence to read in their bible "are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father."

All animal life is supported by vegetable products which are eaten at first hand by the higher animals and civilized man, at second hand by the carnivora and human beings who feed on flesh, and at third hand by those who eat swine and other flesh eating animals. After living a short time on vegetable food, the body and digestive organs become strong, the mind becomes clear, and there is no occasion to take thought of what shall you eat, you will never be hungry, can skip two or three meals without noticing it, but can always eat heartily when food is prepared, or it is convenient to devote the time for the purpose of nourishing the body.

Seven Reasons why I prefer a Vegetarian Diet.

1. Because the *highest sentiments* of humane men and women revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendant horrors which inevitably surround the rearing, transit, and slaughter of suffering sentient beings; and because the custom of flesh eating leads to the setting apart of a whole class of the population for the disgusting, brutalizing, and unwholesome occupation of butchery.

2. Because it is the unvarying testimony of Vege-

tarians that they enjoy comparative immunity from disease. Some, after adopting the Vegetarian practice, have lost long-standing complaints, and been able to pass a life in comfort by the relief which this diet affords to certain symptoms. Persons practicing this diet recover from wounds, accidents, and surgical operations with greater ease and rapidity than flesh-eaters. John Howard, the philanthropist, who was a Vegetarian, visited with impunity dungeons and other abodes of wretchedness, where fever and malaria were raging.

3. Because the *primitive injunction* of God to man at the Creation was—"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat" (Gen. i. 29); and because neither the Bible nor other authority shows the anatomy of the human body to be different now from what it was when the Creator "saw everything that he had made, and behold it was very good."

4. Because the matured opinions of eminent scientists are, that the whole internal and external structure of man clearly indicates his adaptation to a frugivorous diet, and because, while fleshmeat is a very imperfect food—being devoid of starch and sugar, and containing an excess of flesh-formers—on the other hand, from grains, pulse, fruits, and nuts, food can be selected perfectly suited to all climates and conditions of life; some yielding a higher percentage of proteids (flesh-formers) than butchers' meat, others supplying in abundance the heat and force producers—starch, sugar and oil. Vegetable fibrin and animal fibrin, vegetable albumen and animal albumen, hardly differ even in form, and chemical analysis is incapable of detecting any difference.

5. Because flesh (as it contains from half to three-quarters of its weight of water) is ten to twenty times, at least, more expensive, than wheat, oatmeal, and other grains, haricots, lentils, peas, &c., which contain only 14 per cent. of water, and it is unphilosophical and unbusiness-like to pay the larger sum for the inferior food; and because land which is cultivated for grains, fruits, and vegetables provides employment for several times as many men as that which is used for grazing.

6. Because as it is proved that the life can be prolonged and his health and happiness enhanced by a diet of which the flesh of animals forms no part, therefore neither justice, nor benevolence, nor compassion can sanction the revolting cruelties that are daily perpetrated in order to pamper perverted and unnatural appetites.

7. Because Vegetarianism is a protest against those evils which most beset wealthy nations—luxury, intemperance, and vice; it entirely repudiates the low estimate of the value of life in innocent animals; it inculcates sympathy, benevolence, and justice to all, and encourages temperance, thrift, purity and philanthropy, and whatever promotes the well-being and elevation of the human race.—*Vegetarian Leaflet.*

Noted Vegetarians.

JOHN HOWARD, THE GREAT PRISON REFORMER.

The subject of our sketch was born Sept. 2, 1726, his father being a wealthy London merchant. After his school days were over John was bound apprentice to a wholesale grocery firm in Watling street; and

remained there till his father's death gave him a competency, when he set out on a foreign tour. He returned very ill and low-spirited, and being carefully nursed by a widow with whom he lodged, married her on his recovery, although she was fifty-two and he but twenty-five. The strange union seems to have been a happy one, but his wife's death three years later again plunged him into misery. A proposed trip to Lisbon resulted in Howard being captured by the French, and thus gaining his first experience of the horrors of prison life. It was not, however, until after he had married and lost a second wife in her confinement that he entered on his great work as a reformer. Being elected sheriff of Bedford in 1773, Howard's early efforts were directed to the prisons of his own country. England then proved insufficient to exhaust his zeal, and he traversed Europe from east to west, from north to south. Everywhere Howard was welcomed as a ministering angel; monarchs and statesmen listened to his complaints and suggestions, and at least promised amendment. Humanity shuddered at many of the revelations that he made, and the feelings of others were so deeply stirred as to bring new workers into the field. Personally of a most delicate constitution, Howard lived an ascetic life, neither eating flesh nor drinking wine or spirits. His dinner commonly consisted of some bread and dried fruit, washed down with a cup of cold water. He rose and retired early, and bathed in cold water daily. When asked as to his means of escaping infection, he replied, "Next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives." While in an infected cell he would smell at a phial of vinegar and afterwards wash and change his apparel.

He ultimately died of fever, caught from a prisoner for whom he prescribed, at Kherson, in the south of Russia, on January 20, 1790.

Correspondence.

Floral Park, L. I., Nov. 7, 1895.

EDITOR VEGETARIAN.

Dear Sir: In a recent magazine article I find the following sentence "Recent demonstrations in the realm of psycho-physics have proved to the satisfaction of careful experimentalists that the fluid secretions of the body—as attested by analysis of perspiration—are so far affected by moral and immoral states that *sweet* and *sour*, *pure* and *impure*, are contrasting terms directly applicable to cases under consideration. Sweet thought do actually sweeten the body, tending to the purification of all its emanations. And bitter thought as certainly produces physical sourness and acidity; hence no dietetics can be trustworthy unless established on a strictly moral foundation."

"From Moral Forces and Bodily Welfare" by W. J. Colville.—In Metaphysical Magazine for June.

The author is showing the action of mental and moral forces upon the body.

But his statement in regard to dietetics may also have a practical application on the physical plane.

For the choice of food that shall nourish the body is, now a days a moral question.

Shall man eat of the fruits of the Earth, and come into harmonious relation with the universe? And showing highest moral power, exhale subtle penetrating perfume and bless himself and others?

Yours truly,

S. E. FULLER.

Personal Testimonies.

A BLACKSMITH'S TESTIMONY.—“About four years ago I was suffering severely from indigestion, and knew not how it had come on me, or how to remove it. I read an article against tea and coffee, and was induced to abstain from both, and to wash daily in cold water, thinking that the two combined would help to remove my indigestion. I continued this for about twelve months, and *got no better, but in fact worse*. About this time, in a work on physiology by O. S. Fowler, of America, I found the Vegetarian system of diet recommended in a masterly style. I abstained from flesh-meat about six months and improved wonderfully, until a difficulty arose [as to bread], which induce me to return to a mixed diet. I again flew to Fowler's work. I had my bread made from wheaten flour and Miller's baking powder; and this, with apples, became my chief diet for months together, with change to rice and oatmeal. In the depth of winter I could retire from my anvil with the sweat boiling out of me, and sit down to my simple fare of bread and apples, and enjoy it well. A fortnight after I commenced this *regime*, I found the benefit; and after three months lost all sense of indigestion after meals. After three years of trial, I am in a far better condition of body than when I adopted the plan. People fancy that without “good roast beef” no one can stand hard work. This argument was used to me, and I replied: “I am a smith by trade; I stand over a hot fire with sweat running down me in the coldest day in winter; but do I look so very weak?” So the tables were turned. We are led away by blind custom. Real information embraces diet: that is why I wish to help others who know nothing about this. I advise my fellow-work-

men to give up all intoxicating drinks, as not only useless but injurious. Here, too, I speak from experience, I have abstained from them for seven years; from tea and coffee for four years; from flesh-meat for three years, and have found my new practice admirably adapted to my requirements."—*Vegetarian Messenger*, 1853, p. 51.

A MINISTER'S TESTIMONY.—"I have most happily practised Vegetarianism for about twelve months. For a long time previously I had suffered from serious symptoms of *consumption*, *diabetes*, annual attacks of *dysentery*, and colds on the chest. But since I became a Vegetarian, I owe it to truth to state, that as respects these evils I am become a new creature. I am now much stronger, and feel nothing of the painful lassitude I was formerly never free from. I can now go through my work of visiting the beds of the sick and dying from morning till night; preaching seven or eight times a week, as well as speaking weekly at total abstinence meetings (having been an abstainer from alcohol all my life), without more than ordinary fatigue. These blessings being mine since I became a Vegetarian, ought in all fairness to be put down in favor of the change in my dietetic system. Yet how prejudiced are our friends and our medical men! With one consent my improved looks are acknowledged; but those who compliment me drop their remarks as soon as they are informed of the change to which they are due; my doctor, I am sorry to say, ranking with the most prominent of these."

A SAWYER'S TESTIMONY.—"My Vegetarian practice has not been that of an idle or easy life, two years and nine months having been spent in the arduous occupation of a sawyer. I am fragile of frame, but

was considered as fast a workman in the trade as any the town could produce, though few, if any, had less physical endowment than myself. But though wanting in physical power, I had an endurance in me, which for continued labor was far superior to my strength. This stamina, which I owed to my Vegetarian diet, surprised all ; but my fellow-workmen ascribed it to *pluck*, and nothing could shake their belief. When I commenced the vegetable diet I was suffering from a *chronic liver complaint*. I hoped that the new *regime* would tend to aid nature and relieve me, but I did not expect to command strength for my work. Yet I not only recovered health ; I also increased my activity and my endurance."

A TRAVELLER'S TESTIMONY.—In the course of my travels I have been enabled to procure some data that may interest you. Traveling recently from Perpignan in France to Figueras in Spain, I had three stalwart healthy-looking Spanish yeomen as my companions. I inquired of them on what they principally fed. "On bread, beans, peas, and light wine," was the answer. "Do you never eat the flesh of animals?" asked I. "Very rarely; almost never," they all replied. I was then led to explain to them how much more nutritive was such vegetable food than flesh meat. "Ah!" said one of them, "I now understand something which once puzzled me. Some time ago I worked at a very rich farmer's house, where we had every night a splendid supper. We ate nothing but beef, roasted or stewed; and this we ate as freely as we pleased. Yet every morning we rose weak and hungry. At six o'clock we were obliged to eat a quantity of bread to be able to ~~walk~~ with our wonted strength and alacrity ; wher

when we stuffed our stomachs with bread and beans, we never felt hungry in the morning till we had worked two or three hours." This communication led me to further enquiries, in which I became convinced that the same statement was true of half the peasants of Catalonia. Dr. Pasenal, an eminent physician at Mataro, avowed that in the people who live almost entirely on wheat or maize there is not one-tenth of the sickness as is found among those wrongly designated "the favored classes," who eat much flesh; and that he who lives on wheat and maize, if he do fall sick, recovers ten times as easily as the flesh-eater.

SURPRISING RECOVERY OF A SEPTUAGENARIAN.— When my father was between 50 and 60, he became indifferent to his business, and largely addicted to misanthropy and melancholy. This increased up to the age of 70, when, to all appearance, his constitution was breaking up fast. Indigestion, rheumatism, lumbago, and several other complaints, made life a burden to him. At this late age I induced him to change his diet. He gradually gave up alcohol; fleshmeat followed. Smoking was after many "death struggles," at last overcome; tea drinking has since followed in the train. And now, at the age of 70, he is remarkably healthy and strong. He does six or eight hours' work a day at his bench, and he sometimes grinds the corn for the family in our domestic mill. I believe he does as much manual labor now as he did twenty years ago, and with greater ease and pleasure. His melancholy and misanthropy have given way to cheerfulness. He gives many a fireside lecture on industry, and does not object, now and then, to make a speech in public.

The Vegetarian.

VOL. I.

DECEMBER 15, 1895.

No. 6.

Let Each Help.

Vegetarianism may be considered a solitary virtue, we do not require any help from outsiders to abstain from killing or to help us eat of the bounties of nature, therefore there can be no selfish reason to cause vegetarians to band themselves together in societies and we may reasonably expect that members of the various associations represent the cream of the cult. Thank heaven there is some cream, but the quantity of skim milk is out of all proportion. There is not one vegetarian in a thousand who is affiliated with those striving to advance the cause.

The essence of all good is love and the best man is he who loves most, who includes in his regard all created things from man to insects.

Cowper says, "I would not number in my list of friends a man who heedlessly should set his foot upon a worm."

This is and should be the only reason for vegetarianism and if our love for animals, is sufficient to keep us from devouring them, our love for our fellow men, should be strong enough to induce us to use every means in our power to turn them from the degrading and disgusting habit of feeding on dead

animals. We can all help in some degree, each according to his abilities or means.

First, join the Vegetarian society nearest to your home and if you can afford it join every one in the country.

Second, never miss an opportunity to express your views to those you meet.

Third, subscribe to one or all of the Vegetarian papers and keep up with the advance thought on the subject. We are not writing to induce a few extra dollars to flow this way. We will send the paper free to all who cannot afford to take it. We will send ten copies free to any one, who will donate five dollars to any hospital or other worthy charity. We will spend five dollars in a similar way, for every dollar received. We have the honor to know a man, who would consider it stealing if he did not give away ten per cent. of his earnings be it much or little, and this he has done throughout his life in bad times and in good. This he does not consider charity, it is simply paying his debts. After prosperous seasons, which have admitted of surplus accumulations, he has frequently given away many thousands and left himself without a dollar.

Any fool can earn a living while well endowed beings can take a legitimate pleasure in being able to support many incompetents.

You are strong or you would be tempted to live like the flesh eaters around you. Exert your strength and help your associates to give up preying on their fellow-creatures. Bring them into the different associations, where they can make friends with those living a pure life.

Vegetarian Convention.

In reply to an appeal, we have received a number of replies which are sufficient to ensure the first of what we predict will be a regular yearly feature of the vegetarian movement in America.

We print extracts from some of the letters received from parties who will attend, and expect to receive many more before the February number goes to press.

In March we shall send out cards for a vote on date and locality and trust from now on every vegetarian will use his best and constant endeavors to make this a success. The first convention will not be as large as the second and may not provide as much fun but it will select the place of meeting of the following gathering and elect officers to carry on the propaganda.

We print extracts from letters received so far, commencing with one from that sterling old vegetarian, Henry S. Clubb, who has so long labored for the advancement of the cause.

"I would like very much to have such a convention. I shall be willing to do my part towards it."

HENRY S. CLUBB, Philadelphia.

"The idea of a vegetarian convention is an excellent one and must, on the very face of it, commend itself to every lover of the cause. I am heartily in favor of it."

A. F. DE LEARSV, Philadelphia.

"I will attend the convention, with my family, wherever held, and shall probably bring some specimens of the carnivora with me, trusting that the

combined efforts of the assembly may be sufficient to effect a change of living which has been beyond the powers of persuasion of

JOHN W. SCOTT, New York City.

“I think a convention of vegetarians, such as you mention, would be an excellent thing. I shall certainly try to attend. I know one thing, we must make ourselves known more emphatically than we have done in the past.”

J. HOWARD MOORE, Chicago.

“The idea of a convention of vegetarians during the summer meets with my hearty approval.”

ARTHUR HAVILAND.

“I shall most certainly attend the Vegetarian Convention mentioned in the November VEGETARIAN. I would suggest Chicago as the place and June as the time.”

HUDSON SAPP, Bucyrus, Ohio.

“For the sake of a Vegetarian Convention I should be pleased to take my summer vacation in gregarious fashion instead of doing it in an unconventional tramp style as heretofore. Such a convention would, indeed, be a gathering of kindred spirits, strongly linked together by a truly holy cause. For location, my preference would be for Lake George, and considering that July 4, next, falls on a Saturday, that day and the following Sunday and Monday would, in all likelihood, be the most suitable.”

GEORGE BRUNSWICK, New York City.

“Conventions, if conducted on business principles, are a great advantage to any cause. I leave the particulars to others.”

DR. HECKER, New York City.

Dietetic Reform in Public Institutions.

*A Dietetic Experiment at the Boy's Home, Southwark,
Illustrating the Benefits Derivable from a
Reformed Diet.*

Some friends who have known that for the last two months our boys have been living upon a new dietary, in which animal food has been conspicuous by its absence, have begged me to make known the result of our experience so far, as it might be helpful to others who in these days of dire distress are seeking to make the utmost of the means entrusted to them.

For several years our boys have had oatmeal porridge with milk and sugar for breakfast. Under our new Vegetarian regime the only change at tea-time has been that our bread has been made of whole-wheatmeal instead of the emasculated white flour the bakers ordinarily supply, and cocoa has been substituted instead of tea. As a pleasant change, butter, marmalade, and treacle are used by turn. As was previously our custom, the boys are allowed to have porridge, cocoa, and bread *ad libitum* at these meals. For dinner they have haricot beans, baked potatoes, and jam turnover; pease-pudding, baked Spanish onions, and a lump of dates; lentil soup and tapioca pudding; or savory pie, and bread-pudding, with figs, apples, etc., occasionally.

The night before our first month's trial began we weighed the boys on an accurate machine in their shirts, and we must confess we somewhat anxiously awaited the result at the end of the month, when they were weighed again. Out of the 150 boys in the Home only two had lost weight (about $\frac{1}{4}$ lb. in

each case), and in one instance—a crippled youth—this could easily be accounted for. All the others had put on flesh even up to the amount of $5\frac{3}{4}$ lbs. in the month. This was very satisfactory, but not less so has been the very noticeable fact that a kind of after-dinner *ennui* observable formerly on certain days is now replaced by a healthy spontaneity every afternoon both in work and study.

This change has been introduced without the least friction, because all the boys know that we would not sanction a dietary unless we believed it was adapted for nourishment and contentment. Many of them, of course, retain their British confidence in the strength-imparting power of beef-steak, and good-humoredly twit us in their own funny way, but they are being surely convinced *propria persona* that one can be hearty and strong without animal food.

The economical aspect of the matter is most important for one like myself, upon whom, under God, 250 boys are depending for all they need in life. We can give our elder lads in this branch—many of them big fellows of 15 and 16, wolfishly hungry after recent hardships on the streets—a nutritious and palatable dinner (as much as ever they care to have) at a cost of 1 1-8d. per head.

Let me indicate three points in which care must be exercised to attain success :—

(1.) The arrangement of the dietary so that there is the proper proportion of flesh-forming, heat-giving, etc., constituents.

(2.) The use of *real* wholemeal bread, with its invaluable phosphates.

(3.) The obtaining of supplies from some other source than the shop where wholemeal, haricots,

lentils, etc., are looked upon as "fancy articles," for which fidgety, eccentric people must be made to pay smart money.

Our dietary was submitted for the approbation of our own medical officer and another well-known doctor. We are not at all pledged to its continuance indefinitely. We are narrowly watching how it affects the appearance and general health of the boys. So far we find that the boys flourish and steadily improve upon it, but if at any time we saw the slightest deterioration we should unhesitatingly alter our arrangements, for the health and happiness of the boys is our paramount consideration, next to their eternal welfare.

Personal Testimonies.

LETTER FROM HAMILTON, CANADA.—In your last number I see the oft-repeated question, whether vegetable fare suffices in cold climates. Your correspondent says he is liable to cold hands and feet, as I was, lamentably, two years ago, when I used a diet mixed with flesh. I have now sustained the cold of a Canadian winter for nearly three months, well. The ground is covered with snow several feet deep; the rivers and bays are frozen for thousands of miles; the cold of the air is intense; yet my circulation and health are better than ever. I am troubled with neither cold hands nor cold feet, and my diet is most simple, fruits and farinacea. I have a friend in Quebec (where the winters are six months long, the snow being often on the ground in June) who has partaken of no flesh as food for more than eleven years. He is remarkably robust and strong. A gentleman also who is living in the same house with

me has tried the Vegetarian system for six months. His testimony is that he is stouter and healthier than ever he was in the old country on mixed diet. The unhealthy appearance of American gentlemen as compared with English, is a continual topic in England. The cause is invariably attributed to climate; but my experience denies this. I attribute it to diet. John Bull is supposed to be a great "beef-eater," but Jonathan entirely outdoes him. The one is content with flesh *once* a day; but the poorest mechanic and out-of-work Irishman grumbles, unless his boarding-house mistress supplies it *three* times. Thus a febrile action is caused, and a lean, lank, dyspeptic appearance is common to Americans. The average duration of life in England is 35 years, in America only 27; which it is not unreasonable to attribute to the constitution-wasting system of dietics.

EXPERIENCE OF THOMAS SHILITOE. [Delivered in Exeter Hall.] "A fright, which I suffered when a lad, brought on me a very severe nervous complaint, which increased as I grew up. In my 24th year my health became so impaired that my medical attendant ordered me to quit London altogether, and put me on a very "generous" diet. A beefsteak, and some of the best ale that could be procured, were ordered for breakfast, and at dinner and supper, plenty of good ale and wine, and, to avoid obesity, vegetable diet. This mode of dieting myself I pursued *for twenty years*. My health gradually declined. My nerves were so enfeebled, that twice I was confined to my bed from the sudden sight of a mouse. These frights, which proceeded from different causes, produced horror, debility, and craving for food and

stimulants. My frame was overcharged, my nervous irritability increased, so that I felt as if I could not live. Smoking, and spirits and water were then recommended, but they did not produce the effect I desired. I became alarmed. To obtain sleep, laudanum was advised. I began with ten drops, but was obliged to increase the dose by three drops every third night, till I got to 180 drops. I left off at that quantity. In addition to my nervous attacks, I became bilious, rheumatic, and gouty. I frequently had very bad colds and sore throat. I went about, day by day, frightened for fear of being frightened —a dreadful state to be living in. I visited a medical friend in Hampshire, where I spent some time. He advised me to abandon the beefsteak, and all fermented liquors, and use animal food very sparingly. This appeared too severe a prescription; indeed, my London physician had desired me to *double* my portion of morning ale, saying, “my hypochondriacal habit required it.” I again went to him for advice. It was to seek for a bottle of the oldest Madeira wine, and drink a bottle in as short a time as I could. I took the bottle between the hours of eight and ten at night; it produced little more effect than if it had been water. At length, convinced of the sincerity of my Hampshire friend, I sought help from Almighty God to give his recommendation a fair trial. All at once I gave up laudanum, fermented liquors of every kind, and my meat breakfast. My health gradually improved. I then confined myself *wholly* to vegetable diet, and my health has gradually improved from that time to the present. I am stronger now, in my *eightieth* year, than I was fifty years ago under animal food, wine, strong malt liquor, and spirits and water. My bilious, rheumatic,

and gouty complaints, I think I may say, are no more; nor have I had any return of that most dreadful hypochondria. It is thirty years since I have taken fish, flesh, or fowl, or fermented liquor. The last I do not take even as a medicine; I find abstinence my best medicine. Abstinence has had also a most favorable effect on my temper, which is very irritable, and was made more irritable by my nervous maladies."—From the *Vegetarian Messenger*.

Correspondence.

Floral Park, L. I., Dec. 5, 1895.

EDITOR VEGETARIAN.

In *True Life* for November Mary Hayes Chynoweth says "Everything you put into your stomachs goes into the blood, and that blood passes through your brain and heart, and if it is filthy blood it leaves its impress upon the vital organs of your whole nature. When you are in a condition to realize this, you will not eat without thought. Man should eat only for the one purpose of making the blood as pure and good as possible, so that when it passes through the veins it will not have a bad effect upon the physical body, but will make it clean and pure enough to be a fit tabernacle for the life of God to dwell therein. Instead of eating because you like certain kinds of food, you should eat for the purpose of making your life as clean and pure as possible. Your natural body is a habitation for the soul and spirit to grow within."

It seems to me these words are full of thought for Vegetarians hence I send them to you.

I enclose a Christmas Menu.

Yours truly,

S. E. FULLER.

Christmas Dinner.

*Tomato Puree with Cheese Straws**Salsify Croquettes*

Scalloped Lima Beans *Sweet Potatoes**Stewed Corn* *Carrots and Green Peas**Baked Beets*

Celery and Walnut Salad

Plum Pudding *Mince Pie**Apple Tapioca*

Relishes *Olives* *Salted Almonds**Chow-Chow*

Breads *Whole Wheat and French*

Fruits *Oranges* *Dates* *Raisins* *Bananas* *Apples*

Nuts *Pecan* *Almonds* *Filberts* *Brazil*

Tea *Coffee* *Lemonade* *Unfermented Grape Juice*

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

The event of the month will be the Vegetarian Banquet to be given, at the Great Northern Hotel, Chicago, on the 28th of December. We trust that every Vegetarian who can possibly spare the time or money will attend, there can be no excuse for any Chicago Vegetarian being absent and we sincerely hope that a company can be made up in New York to attend.

Chicago is certainly entitled to great honor in the noble way in which its citizens are coming forward in the cause of Vegetarianism. There are already three societies in the city, and a fourth is to be inaugurated at the banquet announced above and more fully set forth on another page.

We are spending thousands of dollars and sending out tens of thousand of papers to help to turn people from their flesh eating habits. Are we taking the correct stand? If we meet your views, we want your encouragement, if we do not get it the paper will be stopped at the end of the volume. We have plenty of ways in which to expend our surplus energies and dollars. Do not imagine that we are trying to make money out of this paper. It is missionary work to its owners and a work of love to its editors.

Chicago Notes.

The inaugural holiday banquet of the Chicago Vegetarian Society, to be given Saturday evening, December 28, at the Great Northern Hotel, promises to be one of the most notable gatherings of vegetarians ever held in this country. It will be more than a local affair. Members of out-of-town societies will be present, and the prospects for a very large attendance are encouraging indeed. The president of the Vegetarian Society of America, Rev. Henry S. Clubb of Philadelphia, will respond to a toast. Mr. John W. Scott president of The Vegetarian Society, New York, has been invited. A number of prominent speakers will be present to help enliven the occasion. Among those expected to speak are: Mayor Swift, Elizabeth Boynton Harbert, Dr. N. D. Hillis, Prof. Swing's successor; Mrs. Fairchild Allen, Rev. Francis H. Rowley, secretary of the American Humane Society; Mrs. Matilda B. Carse, President Chicago W. C. T. U., etc.

The menu is an elaborate one. It includes many rare and dainty dishes.

Those wishing to attend the banquet are requested to write the treasurer, Miss Frances L. Dusenberry, McVicker's Theatre Building, Chicago, inclosing (\$2.50) two dollars and fifty cents for each ticket desired.

A meeting to organize a West Side Branch of the Vegetarian Society, Wednesday evening, November 27, at Loise Foskette's, 1542 Fulton street.

Central Society meets Tuesday evening, December 3, at Great Northern Hotel. Speaker, Dr. W. D. H. Brown.

Englewood Branch meets at Mrs. Peart's, 6601 Wright street, Tuesday evening, Nov. 26.

Organization of North Side Branch, Saturday evening, November 23, at Miss Kofel's, 583 N. Clark street.

How to Begin.

This paper has been prepared for the guidance of beginners, who sometimes make rash experiments, choose unsuitable food, fail in health, and then relinquish the Vegetarian practice. It must be obvious that its limits do not admit of more than very brief suggestions. The fact that the greater portion of the world's population abstain from flesh food, either from necessity or choice, and maintain their full vigor, affords practical proof that flesh meat is unnecessary. But in the case of persons trained to flesh diet some caution should be used in making the

change. All changes involve inconvenience at first. Therefore—

Steadily persevere; ere long the better system will begin to yield its due reward.

Know what you are about.—Let your practice be based on rules which are reasonable and intelligent. Remember that both in kind and quantity, food should be suited to different seasons, employments, and periods of life, and that summer and winter, youth and age, mental and manual labor, have their respective and varied demands. Read while you practice; make physiology and dietetics subjects of study; and pay some attention to the experience of others.

Take a sufficient breakfast.—Those especially who are uncertain of having a good mid-day meal, and who may have to wait until the end of the day with but a lunch between, should take care to have something substantial at the beginning. Don't attempt serious or prolonged work after the conventional "white bread and butter and cup of coffee" breakfast. To persons engaged in business this is important.

Use variety.—The vegetable kingdom affords the most bountiful variety, so that none need be confined chiefly to few articles or dishes. Have something new on your table frequently, especially fruits as they come in season; so much the better if produced by your own labor.

Choose foods which compel mastication.—Great labor is often thrown upon the digestive organs (and this implies imperfect nutrition) by those who habitually swallow soft foods insufficiently salivated and imperfectly masticated. With porridges, soups, puddings, and foods of this class, bread, or other

food which has a texture, may be eaten to ensure mastication.

Drink little.—Prefer food in a solid, not in a liquid, form. If fruits be used plentifully, condiments (mustard, pepper, salt, etc.), hot foods, and stimulants avoided or used sparingly, little drink will be required. Much tea, coffee, or liquid of any kind taken at meals hinders mastication, and certainly retards digestion.

Avoid excess.—Eschew numerous dishes at one meal. Prefer simple to elaborate, costly, or highly-seasoned preparations, which merely tempt the palate and oppress the digestive organs. Many people eat too much, when a smaller quantity of carefully-selected food, well masticated, would nourish and sustain the system better.

Eat seldom—thrice daily is enough. “Little and often” is an unwise maxim for any healthy person; and if you wish sound sleep, and to rise with a feeling of rest and lightness in the morning, and an appetite for breakfast, *avoid suppers*. To give time for complete digestion, meals should be taken five or six hours apart, and the last meal at least three or four hours before retiring for the night.

Let your food be attractively prepared.—See that it be both right in kind and agreeable in form. Not unfrequently, food *wrong* in kind but agreeably prepared, is more acceptable to the system than food which is chemically right, but less palatable to the appetite. In the case of persons out of health, this consideration is one of great importance.

See that your life be right in other respects.—Not only be sure to eat food which is pure of its kind—agreeably prepared, at right times, and in right quantities—but take care to breathe pure air by night

and by day, avoiding close and ill-ventilated rooms. Take exercise in the open air daily. Remember, whatever law of life you now infringe, the ill effects will be regarded by others as the consequences of your purer diet.

Set mind and body in harmony.—Remember that man's physical condition, and the state of his spiritual and mental faculties, are closely and mutually dependent. It is therefore a primary duty to keep these also in health; and to this end see that they be usefully, tranquilly, and constantly occupied and cultivated.

Though flesh food contains certain products of decomposition and certain so-called extractives of a stimulating nature of which little is known, it contains no nutriment that cannot also be obtained from the vegetable kingdom. "Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ even in form" (Liebig), and chemical analysis is not capable of detecting any difference. Most vegetable foods contain starch, generally in large proportion, which is altogether absent from flesh. Vegetable products differ greatly in their composition, and selections can be made suited to all climates and conditions of life.

Barley and rye are similar in composition to wheat, but the bread made from them is compact, heavy, and less digestible than that from wheat. Mixed with an equal part of wheat flour, either will make a good nutritious loaf. Rye bread is much used on the Continent. It keeps moist for a long time. Pearl barley is very useful for soups and for puddings.

(To be continued.)

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1896.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Secretary,</i>	ARTHUR HAVILAND.

Regular Meetings held on the fourth Wednesday in the month at 125 East 23d Street. Second floor.

46TH REGULAR MEETING.

The regular meeting of the Society held Nov. 27, 1895, the president in the chair and six visitors present; the minutes having been read, the officers made reports for past year. The proposed amendments to the Constitution were adopted as follows:—

The name shall hereafter be "The Vegetarian Society, New York."

ART. III., SECTION 1. "The Membership shall consist of Active Members who are total abstainers from the use of flesh, fish and fowl, and who engage in no occupation or sport which requires the torture or death of any animal. Associate Members who are sympathizers and co-workers, but not necessarily abstainers. Honorary Members."

SECTION 3. "The name of a proposed member shall be submitted to the Executive Committee, who, after favorable consideration, shall propose it at the next regular meeting of the Society. The election shall be determined by a majority of the active

members present, the voting to be by ballot."

ART. IV., SEC. 1. The officers of this Society shall be a President, two Vice-Presidents, a Secretary and a Treasurer, who together shall form the Executive Committee, with power to provide for the general interests of the Society and to fill vacancies."

SEC. 2. "At the annual meeting the voting shall shall be by ballot, and will be limited to active members."

SEC. 3. "Only active members and those who have been strict vegetarians for one year preceding the election, shall be eligible to offices of this Society."

SECTIONS known as 2 and 3 shall be numbered 4 and 5.

ART. VI. "This Constitution may be amended at any regular meeting two months after written notice of proposed change has been brought before the Society."

Miss Fuller offered further amendments.

ART. IV., SEC. 1. After the word "together," to erase the words "shall form the" and insert the words "with the," and after the word "Committee," and before the word "with" to insert the words shall "Constitute a Board of Trustees."

SECTION 2. Shall read "The Executive Committee shall consist of the Chairman of five Standing Committees, and shall elect its own Chairman."

The five Standing Committees shall be

1 Committee on Propaganda.

2 " " Literature.

3 " " Meetings, Dinners and Entertainments.

4 " " Restaurants.

5 " " Membership.

The Standing Committee shall consist of three or more active members.

The first Committee to serve the balance of this year.

The Chairmen of these Committees shall be elected by ballot at the Annual Elections.

SECTION 2, to be changed to Section 3 and Section 3, to Section 4 and Sections 4 and 5 to be changed to Sections 5 and 6, respectively.

SECTION 6, shall be amended by erasing the word "President" and substituting therefor the words "Chairman of the Executive Committee," and after the word "business" to add the words "for one year."

On motion of Mr. Montgomery, it was resolved that the December meeting be held on the 18th of that month, and that an Entertainment Committee be appointed by the Chair, to arrange for speakers and program for the meetings of the Society.

The president appointed Mrs. Haviland and Miss M. E. Ohlmeyer a committee to devise a dietary table suitable for persons who have injured their constitution by living on a flesh diet and now desire to regain their health by living a natural life. Committee to report at the next meeting.

A letter from the Chicago Vegetarian Society, announcing their inaugural dinner on December 28, was read, and the Secretary, in case none of the members of this Society attended, was ordered to send a congratulatory telegram.

The election of officers resulted as follows: President, J. W. Scott; Vice Presidents, Mrs. M. A. Haviland, G. Brunswick; Secretary, Arthur Haviland; Treasurer, C. A. Montgomery.

ARTHUR HAVILAND, Secretary.

The Vegetarian.

VOL. I.

JANUARY 15, 1896.

No. 7.

Live and Let Live.

*A Lecture delivered before The Vegetarian Society,
New York, December 18, 1895,
by H. Alden Spencer.*

Friends:—This world is one of the smallest of the more than six millions that have been counted belonging to the universe.

Fifteen hundred millions of people and countless numbers of animal species together with limitless possibilities of vegetable life are of the soil of this terrestrial sphere.

The scriptures teach that man is made in the image of his Creator and that: “man is the temple for the indwelling of the Spirit of God.”

This divinely appointed human temple, in its framework, is composed of about two hundred bones, clothed with a mass of muscles, and has also an outer covering called the cuticle or skin. The skin is not only a covering but it keeps the man-temple in order and is an *active organ* which does its part in that great work. It embraces pigments, composed of minute grains. In the varying tints of these is given the difference of hue between the blond, and the bru-

nette, the white, the red and the black man. The alkali and acids from foods modify and change these to either higher or lower conditions. Those who choose to learn how to live in the best way will find that physical beauty, so far as complexion is concerned, is more than skin deep; it draws its life from vital sources.

Our respiratory organs, mainly the lungs, the trachea and Adam's apple, contribute to the power of vocal speech in connection with the vocal chords and the lips, teeth, tongue and palate. In considering those organs of circulation, the heart, the arteries, the veins and capillaries more should be said than time now permits. Of no one single part of the human temple have we an opportunity to speak at any great length.

Disks in varying sizes and shape, as in the blood of all animals, are found continually forming; in the average eighteen pounds of blood are flowing through the veins of man. At every breath about twenty millions of these disks die, giving place for other millions to succeed them. Myriad forms of life exist in each drop not only of human blood but in the blood of all animals. The similarity existing between the blood of man and that of fish and of all creatures of the sea or land is undoubtable proof that he is guilty of a species of cannibalism in making them his prey for food.

In the dome, the cranium of the body in which you live and have your being, are *three hundred square feet of brain*, most wonderfully convoluted. Its network of fibres reach to every part of the body. Science demonstrates that the brain is the seat of the mental powers. In truth it is the brain-man within, vested with a mighty force and power which, properly

utilized by the inhabitants of the earth, would lead humanity to a higher plane of civilization and perfection.

That which constitutes the Tripod of Life is the brain, the heart and the lungs. To stop any of these three vital organs causes death. Their continued action and energy from day to day depend upon nutriment applied through the process of digestion. Without helpful supply of food from the trinity of sources—air, water and substances of the earth, the wondrous organs which constitute the temple of man's physical being suffer inanition and death. Having briefly viewed man externally and internally let us consider how his temple, which each moment is being thrown down in some of its parts, can be sustained, renewed and indeed constantly fortified and improved. Seven-tenths of the business on this planet arises from the necessity of supplying food. If there was no gluttony the food business would be greatly simplified and the world of labor be less oppressed. If there was no drunkenness, few if any distilleries, breweries and saloons would be running.

The *gluttony* of solids and of alcoholic liquors is a crime so great that its atrocious deadly work beggars the powers of language to describe it. It is an abnormal condition which enslaves the toilers in every nation.

Of the many Levis, I will give an account of one. This Levi was an orphan, dependent upon two old maid aunts for food, cloathing and shelter, he was thin and cadaverous looking, and was such a glutton, that of the vast quantities of food he daily gorged himself with, very little seemed to stick to his ribs. His ungovernable appetite would empty the larder so often that famine threatened the household. Such exhibi-

tions of gormandising caused his good aunts much anxiety and alarm. As fish, fowl, and pork sausages rapidly vanished down his throat, first one of his relatives then the other would expostulate with him, saying: Levi! Levi! you are digging your grave with your teeth.

My friends:—Eating as a business unless properly regulated is indeed a *grave* affair. It may be truly said that “blood is liquid flesh.” Good food taken into the stomach, well masticated, changes into good man, and bad food into bad man. Sir William Gladstone attributes his great longevity and power of physical and mental endurance to his good digestion, and attributes his good digestion to the fact that he chews each morsel of food thirty times before swallowing it. All who will follow in the footsteps of this illustrious man, in this respect, will experience enhanced pleasure in eating never before fully realized.

On the average our bodies are replaced by constant process of renewal, during a period of every seven years. We may properly be called only seven years of age.

Wisely provided for this process of remaking ourselves should result in more perfect specimens of manhood and womanhood than are usually found in this lower world. So far as we are self-made we should be well made if we discharge our duty conscientiously to ourselves. The duty should not be shirked and the responsibility of rebuilding and keeping one’s physical temple in order never be intrusted to incompetent, stupid caterers. In its divine architecture the temple is easily marred by unsuitable food-material being placed in it. Its corridors should not be so defiled nor its pillars thrown down, lest it become the home of the devil instead of the spirit of

the living God.

The colossal brain power of the people once enlisted to lead the race to live upon the untainted fruits of the vine, stalks, shrubs and trees would cleanse, strengthen and purify the families in all nations and open wide the portals of a new era of educational, governmental, social, economic regeneration and reform.

They who destroy animal life hoping thereby to prolong their own by feeding upon the dead forms of their victims, should understand that they are preying upon that which is rarely ever found free from uncleanness and disease. Their violent death is in a way avenged by transmitting disease into the very vitals of their wanton consumers.

It is not fit that the temple for that indwelling of divinity should be defiled by making it a pen for hogs, cattle, sheep, etc., even though the creatures be dead.

Swine's flesh, also that of other animals and fowls, imparts many forms of catarrhal ills and scrofula, no matter how treated under the arts of cookery. That dread disease leprosy, comes from the use of tainted fish. The creature foods are rarely if ever free from taint and the germs of disease which go to defile and destroy the temple in which man lives. If the laws of nations would require that the *real cause* should be published of every death that occurs, it would, I believe, lead to the overthrow of the ignorance and depravity which largely makes human beings their own executioners.

The doctrine that animal life threatens to overrun the earth until standing room can not be found for all, is a bugaboo as puerile as the claim that the paltry, beggarly, existing slave of gold should or can regulate, measure, and exchange the vast billions of

wealth and sustain honest values in the great industries of the world.

Life, land, labor, finance and *food*, are correlative in the foundations of civilizations. To claim that the population has already reached the point of pressing upon the means of subsistence and that many must therefore do without the comforts of life is an absurdity, proclaimed for the purpose of allaying the suspicions of the hungry and the poorly clad that the present economic system robs them of the opportunity to toil for themselves and have the full benefit of the fruits thereof. There is room enough in Texas alone for the entire population of the globe.

The fact is species of animals, and races of human beings die out and become extinct, giving place to others.

As an economic problem, that pertaining to food, should be better understood. It requires fifteen times as much land to raise animal food as it does to raise an equal amount of vegetable food. The former comparatively, degrades and bestializes, the latter strengthens and blesses mankind.

It seems to me that the unnecessary slavery of cookery should be abolished. The most nourishing, delightful, health-giving foods are those requiring no cookery. Let any one try it who will, the result will be a happy one. Apples, pears, peaches, plums, oranges, bananas, dates, grapes, figs, berries, tomatoes, celery, nuts, etc., etc., in fresh condition, are the highest and most perfect forms of nutrition, and no disease can exist in connection with such a wholesome regimen.

We are what our experiences make us. Since March 4, 1888, I have been a vegetarian. My regret is that its blessings were not known to my parents,

that I might have been reared a vegetarian and enjoyed the happiness all my life of living upon pure food.

Gluttony and drunkenness are twin evils. The consumer of intoxicants may kill himself a little more rapidly but the glutton also accomplishes suicide with inevitable certainty.

While traveling in Europe, whenever I was in London, I patronized one of the several vegetarian hotels there. Men and women from all parts of the world were guests, trying to recover from dissipation in liquids and solids. A month or more usually restored them to a greatly improved physical condition.

Vegetarian diet successfully cured me of cigar smoking, a habit of many years standing. My love for strong liquors, which it was my habit to use, passed away although my relish for light wines and ales has not entirely ceased.

Flesh eaters beget their species imperfectly, and in many instances multiply beyond the means of parents to provide for their often unwelcome offspring.

A generation of vegetarianism would insure less numbers of children and a greatly improved stock; one not born to die unseen but to live long, useful and happy lives.

Were the population of the world strictly vegetarian in diet the toil of the masses would be reduced more than one-half and starvation would be wholly unknown.

We have instances of millionaires starving to death in the presence of their costly banquets.

The most notable example is that of A. T. Stewart. The gluttony of liquids and solids which characterized his habits, so weakened his digestive powers that his stomach rejected every form of food and

he died from starvation.

We see people in every walk of life who are starving although they are gormandisers; the sustenance fails to nourish them and they become a quick and easy prey to disease and death.

When one learns that a better dinner can be had at a fruit stand for a dime, than at the Waldorf or Delmonico's for several dollars, he is in the line of progress and evolution and in a fair way to solve the problem of "How to live and let live."

How to Begin.

(Continued from page 117.)

HARICOT BEANS, LENTILS AND PEAS are the most highly concentrated of foods, and contain far more nutritious matter than any form of flesh; even when the nitrogenous or flesh-forming constituents alone are considered they are of higher value. While nitrogenous matter is necessary to build up the tissues, any great excess is very objectionable, as it unduly tasks the digestive organs and entails unnecessary work on the excretory organs in the elimination of the excess. Though such foods are most valuable when used in moderation, they should be consumed sparingly, being preferably eaten with more bulky, watery or starchy vegetables, as potatoes, turnips, carrots, rice, celery, etc. In comparing flesh with other foods it should be borne in mind that the lean of the meat is three-quarters water, so that in one pound of lean meat there is only a quarter of a pound of nourishment: one pound of beans, lentils and peas contains only two and a half ounces of water.

CEREALS is the name given to the seeds of grasses

cultivated for human food. They rank next to beans and peas in the amount of nourishment they contain. Wheat is the most important of the cereals, being best adapted for bread making. The part of the grain richest in flesh-formers, in bone formers, and salts, lies towards the surface. In making the fine white flours, this darker but more nutritious part is rejected. Brown bread, not over fermented, made from the fresh properly ground whole meal, is the better form; it is preferably made at home, and if the wheat can be ground just beforehand, in a domestic wheat-mill, a better flavored and more satisfactory loaf will be obtained. Macaroni is a preparation of wheat very rich in flesh formers.

OATMEAL is a most valuable food; it is the richest of the grains in flesh-formers, and contains ten per cent. of fat. Fat being a heat-producer, it is particularly suitable as a winter food. Oatmeal porridge is deservedly greatly prized. Where oatmeal is too heating, excellent porridge can be made of wheat, either crushed or coarsely ground.

CORN is also rich in fat, containing five per cent. It makes excellent porridge, but it is essential to get the meal freshly ground from sound grain.

RICE amongst the grains contains the smallest amount of flesh-formers, but it is very readily digested, and is particularly suited to invalids. Made with milk into puddings its dietetic value is greatly increased. It is a good addition to beans and lentils, which in themselves contain a superabundance of nitrogenous food.

TAPIOCA, SAGO, ARROWROOT, CORNFLOUR, &c., consist nearly entirely of starch—a heat-forming food; they are easily digested when properly masticated and allowed to mix with the saliva in the mouth.

Growing children should never be largely fed on these imperfect foods, to the exclusion of the nitrogenous or flesh-forming foods, or they will become rickety and badly nourished.

NUTS are valuable food; they are exceedingly rich in oil, but require much mastication.

FRUITS, freed from stones, contain usually from 15 to 20 per cent. of solid matters. Tomatoes contain only nine per cent., and peeled vegetable marrows five per cent. Their chief constituents are sugar with malic, citric or tartaric acids. They are a healthy food, and valuable for the salts and vegetable acids they contain. The tomato, in particular, has high and anti-scorbutic properties. Fresh juicy fruits are of particular value in inflammatory and febrile conditions of the blood. Some dried fruits, as figs, dates, and raisins, contain 80 per cent. of solid matter, chiefly sugar, with six per cent. of flesh-forming matter: they are therefore very nourishing.

ROOTS, TUBERS, AND GREEN VEGETABLES, from their marked anti-scorbutic properties, are of special service to mankind. Were it not for the large quantities of them consumed by flesh-eaters, disease would be much more rampant among them. They supply valuable saline constituents to the blood, and are suitable for eating with the more concentrated pulse and grains. The highest valued tuber is the potato, chiefly consisting of starch, of which there is 20 per cent.

CHEESE is very rich in flesh-forming and fatty matter, but such concentrated foods are difficult of digestion and should be used sparingly.

OILS AND FATS.—Butter contains about 10 per cent. of water, the remainder being nearly all fat. There are many pure vegetable oils which can be procured

at less than half the cost of the butter, and there is scarcely any difference in their dietetic value. The richest vegetable oil is olive, but unless it is perfectly fresh it has a rancid smell. Olive oil is particularly liable to adulteration with the cheaper oils. Cotton-seed, nut, sesame, and several other oils are very much cheaper than olive; they are free from rancidity and well adapted for cooking purposes.

To be Beautiful.

Eat fruit for breakfast.

Eat fruit for luncheon.

Avoid pastry.

Shun hot cakes.

Flee from hot biscuits.

Eat graham and whole wheat toast.

Deny yourself sausages at breakfast.

Take omelettes instead.

Refuse rich puddings.

Decline potatoes if they are served more than once a day.

Do not become a tea or coffee fiend.

Walk four miles every day.

Take a bath every day.

Wash the face every night in warm water.

Sleep eight hours a night.

Think more about making other people happy than of making yourself comfortable, but

Don't worry about either.

And this is the advice of a flesh eater in the *New York World*.

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Since the issue of our last number one of the most infamous messages ever delivered by an American president has been published. It seems almost past belief that a man like Cleveland who has heretofore had the support of the better portion of the American people, even those not belonging to his own party, should deliberately attempt to plunge the country into a war to satisfy his personal ambition. We are thankful that the good sense of the American people and the valiant work of the American papers of which the *New York World* is entitled to especial praise, have brought his evil intents to naught and saved us from the demoralisation of another war. War is the natural state of savages, but to think that the head of the most civilized nation in the world should

attempt to get up a war for personal reasons is atrocious. The days of dynastic wars is over in Europe and exist to-day only in South America; can it be possible that any portion of the American people desire to introduce South American practices into this country? Of course among the scum of large cities there are always to be found many more savage than the worst Indian of the plains in their palmeſt days. These will always be ready to shout for war or for any other opportunity to satisfy their savage instincts, but to think that any man born on United States soil and brought up to understand even the rudiments of right and wrong should be willing to shout for war except to repel actual invasion is a sight to make angels weep.

Do the people know what war means? Presumably those who sell themselves for so much per month to kill, do know, they take their lives in their hands and but few being married, it might be a benefit to mankind if all such were removed from the earth; but there are others, young men excited by skilled orators enlist in the army leaving children behind them to become in case of their death what! perhaps the worst that human nature knows. THE VEGETARIAN is not large enough do describe one-tenth of the evil of war. Read the extract from the *Building and Loan News* in another colum.

The Convention of 1896.

We are waiting to hear from more of our readers in regard to the convention this summer. We want every one to come and to write us to that effect so that the location can be selected that will secure the greatest number. We are in favor of some village or small city as it is only in such places that attendance can be secured. We are in favor of the location that will secure the largest attendance North, South, East or West it makes no difference to us. We are prepared to go a thousand miles further if it will secure the attendance of one extra vegetarian. This paper will pay all expenses incident to the convention so that each individual will only have to pay for his own board and railway fare. Ninety per cent. of you spend some part of the summer in the country, why not join with your fellow-vegetarians instead of associating with flesh eaters.

Anti-Vivisection Quarterly.

(179a Tremont street, Boston, Mass.)

The first copy of this excellent paper lies before us. It is a paper with a mission—a grand one, working on the same lines with ourselves it is endeavoring to band together all people who are worthy of being called civilized into a society strong enough to put a stop to the horrible cruelty practiced by a certain part of the medical profession who torture animals in the name of science. How little value their experiments have is amply demonstrated in the works of the society. The president, Mr. Philip G. Peabody, is a noble man, working a noble cause.

Of course he has the best wishes of every vegetarian and we trust all who can afford to do so will help with money as well as sympathy. We extract part of Col. Robert G. Ingersoll's remarks from the paper.

"Vivisection is the disgrace and shame of some of the sciences. A good man would no more think of flaying a living animal than of murdering his mother. It is wonderful that it ever occurred to any human being to dissect any living animal; to so fasten a horse or dog that he could not resist, and then proceed to cut him in pieces for the purpose of ascertaining certain facts that, by no possibility, can be of real use to any human being. It is still more wonderful that anybody ever did this.

"The man who cuts a hoof from a living horse is capable of committing any crime that does not require courage. Such an experiment can be of no use. Millions of living animals have been cut to pieces. Millions of experiments have been tried; all the nerves have been touched. Every possible agony has been inflicted. People can read these reports. There is no need of repeating such savage experiments.

"I believe that it is the duty of every civilized man to do what he can to prevent the infamous practice of vivisection."

War only for Defense.

In the name of and for the sake of our vast constituency, the *Building and Loan News* most strongly and firmly protests against all plots, by whomsoever laid, now or ever, to plunge this nation into war.

We represent nearly two millions of families whose heads are of the best population—poor, steady, hard-

working, frugal. These heads of families—nearly four hundred thousand of them widows and spinsters—have laid up from their small savings nearly forty millions of dollars, which they are slowly and painstakingly increasing, month by month, year by year, to build homes for themselves and their families.

A war, whatever its pretext, will pile taxes and expense on these workers, destroy their power to pay their dues, deprive them of their homes and break up their building associations. It will rob thousands or hundreds of thousands of these families of their husbands, fathers, brothers and sons—spread sorrow, loneliness, poverty and woe where happiness and prosperity now reign.

It will be bad enough if we are ever attacked, invaded and forced to defend ourselves. That, if obliged, we can do. But never, while the world stands, must we make war ourselves. Half a million of graves and more than half the country's wealth destroyed in our civil war are lessons enough. The man who seeks to embroil us in another strife is a dangerous guide, a budding tyrant, a would-be oppressor of the poor.

Cheap Food for the Million.

I.

The cheapest and best soup—pleasant, nutritious, and wholesome—needs only two articles, water and lentils, well cooked. Egyptian lentils are preferable to Italian. They have only to be washed, soaked, and boiled furiously three or four hours to make the best soup possible. Put before an epicure, without remark or information, this would be eaten as a fine gravy soup. No condiments are required to flavor

it. The natural flavor is agreeable to all palates. No vegetables are required to thicken it; but there is no reason why onions, carrots, or celery should not be added, if easily accessible. Indeed, the last named, celery, is a very useful addition, not only for its nutrition, but for the alkalies it affords to purify the blood and ease the sufferings of rheumatic victims. Lentils are to be bought at about 5c. per pound. *A cent expended in lentils affords more nutriment than 75c. expended in lean beef.* Beef contains from 70 to 80 per cent. of dirty water. Lentils contain only 9 to 11 per cent. of clean water. At once there is more than a threefold advantage in favor of lentils over beef. Lentils (*Ervum lens*, order *Leguminosæ*) contain, according to Payen—nitrogenous matter, 25.2; starch, etc., 56; cellulose, 2.4; fatty matter, 2.6; mineral matter, 2.3; water, 11.5=100. Thus it is at once perceived that the nutrition is of the best possible description. Everything that a human being requires as food is there. Indeed, the value of lentil soup was well known in the days of Jacob and Esau, though there is now a sad ignorance of the best human food. I am writing with a full practical knowledge of the subject, having for thirty years lived on seeds, vegetables, and fruits, to the total exclusion of alcohol, flesh, and fish. Yet no one man in a thousand would compete with me in strength of lungs, and few in strength of limb, under equal conditions. Infants fed indirectly on such food are free from ailments and full of strength and vitality.

II.

Celery, cooked, is a very fine dish, both as nutriment and as a purifier of the blood. I will not enumerate the marvellous cures I have made with

celery, for fear medical men should, like the corn dealers, attempt to worry me. Let me fearlessly say that rheumatism is almost impossible on a wisely-chosen fruit and vegetable diet, into which celery enters largely, and yet our medical men in 1876 allowed rheumatism to kill 3,640 human beings, every case as unnecessary as a dirty face. Worse still, of the 30,481 registered as dying of heart disease, at least two-thirds are due directly, more or less, to rheumatism and its ally gout. What a trifle is smallpox, with 2,408 deaths, alongside a slayer of over 20,000 human beings annually. Yet rheumatism may be put aside forever by simply obeying Nature's laws in diet.

III.

According to Boussingault's scale, 56 parts of white haricot beans, or 56 parts of lentils, or 67 parts of peas, are equivalent to 100 parts of wheaten flour. At once the simplest reader can easily estimate the very high value of these legumes as food. No wonder that Daniel and his friends should say, "Give us pulse to eat and water to drink," and challenge their countenances against those who ate flesh and drank wine. It should be noted that the lentils referred to by Boussingault are Italian or French, containing only 84 per cent. of solid matter, while Egyptian lentils contain 91 per cent. Haricot beans are very nourishing indeed. Simply boiled soft, and eaten with parsley sauce and potatoes, you have a dish at a *fourth the cost of flesh meat, yet giving four-fold its nutriment.* Other very attractive dishes can be made with haricot beans, and one somewhat in the manner of the Mexican national dish, frijoles. Boil the haricots until soft, drain, turn into the frying-pan with sage and onions, and fry with olive oil;

then eat with potatoes. A more attractive or more useful dish at the cost cannot be made. Another way is to leave out the sage and onions and flavor with cayenne or curry powder; or make tomato sauce for the beans. These beans are good and pleasant when cold; therefore a working man's dinner once cooked, part will do for supper without any second cooking.—*London Times*.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1896.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Secretary,</i>	ARTHUR HAVILAND.

Regular Meetings held on the fourth Wednesday in the month at 125 East 23d Street. Second floor.

46TH REGULAR MEETING.

At the 46th meeting of the Vegetarian Society, New York, held December 18, 1895, at 125 East 23rd street, the President in the Chair, a fair attendance of members and visitors, the minutes of last meeting were read and after a change suggested by Mr. Montgomery, were adopted.

The Committee on "Food and Menus" reported a series of menus for seven days, designed for use of families unacquainted with the possibilities of Vegetarian cooking.

Mr. Montgomery proposed these names as Associates:

Miss Olga Hamma,
Miss Dora Hamma,
Mr. E. A. Pratt,
Mr. W. W. Brown.

The Executive Committee having reported favorably upon the applications, the Misses Hamma were elected members.

It was moved and carried that the president appoint for one year a Committee of Three (3) on Literature and Printing (of which the Secretary shall be one.)

The President appointed Miss M. A. Best and C. A. Montgomery.

It was moved and carried that the President appoint for one year a Committee of Three (3) on Restaurants. The President appointed J. W. Scott, Mrs. M. A. Haviland and H. Alden Spencer.

It was resolved that any member of this Society attending the dinner of the Chicago Vegetarian Society, on 28th inst. should be furnished by the Secretary with proper credentials as member and delegate of this Society, and that such member should express to the friends in Chicago, our hearty cooperation in their efforts.

Mr. H. Alden Spencer then read his paper entitled "Live and let Live," which was followed by discussion by many present.

A. HAVILAND Secretary.

The Vegetarian.

VOL. I.

FEBRUARY 15, 1896.

No. 8.

Legalized Crime.

It is an unfortunate fact that most people only think of a crime as breaking some law and provided they can accomplish their desires without laying themselves open to a criminal prosecution they really believe themselves guiltless of wrong doing. That this should be the case among semi-civilized people is not to be wondered at and possibly not to be condemned, we at least do not believe in one law for all; the higher the state of civilization or the higher the attainments of the individual so much more should be demanded of each citizen, until we finally arrive at the epoch when one law will be sufficient to rule the world. "Do unto others as you would that they should do unto you." This law is nearly nineteen hundred years old and although there has been considerable advancement made, it still seems far away.

We firmly believe that we have too many laws and have no doubt, but that when a considerable portion of the citizens of any country can truly be called civilized each infringement of right will be tried by a jury who will decide if wrong has been done, if it was intentional and the proper punishment for the crime considering the individual.

As a matter of fact most laws of the present day are simply ridiculous. For instance a rich corporation or individual desires to accomplish some object not necessarily criminal but clearly against the law, does that cause them to give up their designs, not in the slightest, they simply call in some bright lawyer and commission him to find a way by which the object may be attained, without breaking the letter of the law. Both the lawyer and his client may be far better men than the general average among the better class of the community and neither would for one moment consider himself to have done wrong.

But how about the poor man who has suffered by their cunning, he knows that he is the loser, believes that he has been robbed, and naturally thinks that the officers of the law have been bribed to allow this injustice to be done, because he knows that if he acquires anything without working for it, or that has not been given to him, he will, if discovered be sent to prison. There is no occasion to mention particular cases for too many object lessons are to be seen all around us.

We could cite hundreds of instances covering every branch of law (take for instance the age of consent, what would have been a crime one day is not on the following because an arbitrary age has been set down by law) to show that there is in many instances but a slight connection between law and right.

We hold that it is a crime to injure any living thing, without consideration of the question of the person or animal being protected by some special enactment. By law it is a crime to shoot cats for sport but it is a very clever thing to be able to kill or maim a certain number of pigeons in a given time. By law it is a crime to steal a loaf of bread to keep your children

from starving, but it shows noble patriotism to agree for a stipulated sum per month to kill any number of persons you are ordered to without regard to their having done you or anyone else an injury.

We hold that it is a crime for civilized man to kill, whether it be an animal for amusement, or to copy the lowest class of animals, and kill for the sake of feeding on its carcass. It is as much a crime to kill a burglar as a bishop, to kill a soldier as a saint, or to assist in any capacity in any trial the result of which might be the killing of the prisoner. The only way to make rapid progress in true civilization is to disband the army, abolish capital punishment and to stop feeding on the flesh of animals.

The plan of some savage tribes of eating the flesh of enemies slain in battle is more logical and not one whit more degrading than to rear domestic animals for the purpose of feeding on their flesh.

Testimony of History.

*Address of the Rev. Professor J. E. B. Mayor, M.A.,
the President of the Vegetarian Society, England.*

I would add one word to what Mr. Axon has said about presidents of the Society. He did not mention that with one exception all the presidents of the Society have been septuagenarians. (Hear, hear). Hence you see our system is a healthy system; it is a long-life system. Man is an extinct species. Yes, it is a truism in poetry and science; if you would learn man's natural appetites and instincts, you cannot, as with the lower creation, take one specimen of hap-hazard, and experiment on that.

Reasoning at every step he treads,
Man yet mistakes his way;
While meaner things, whom instinct leads,
Are rarely known to stray.

To find out the true nature of man as an animal, you must either treat him as a dodo or mammoth, infer by comparative anatomy and physiology for what diet and habits he was designed, or you must ascertain, by the rule of Vincentius, *quod semper, quod ubique, quod ab omnibus*; eliminating, that is to say, the fashions and conventions of any particular person or caste or country or time, you must examine how the strongest and most enduring races and individuals have lived and are living. "If," says Aristotle, "you would contemplate nature, your induction must be wide." On this law of the great "master of those who know," we, on this platform take our stand. The Vegetarian Society, whose history, scope, and operations I am to describe in ten minutes, surveys mankind from China to Peru. It appeals from Philip drunk to Philip sober, from the barbarisms of civilization to ideal man eating in Eden of the seed-bearing herb (grains and pulse) and the fruit bearing tree. It labors for the advent of that reign of Peace when "none shall hurt or destroy in all God's holy mountain." The hunting and the pastoral stages of society are, as regards Europe, past beyond recall. The Vegetarian Society accepts without a murmur the call of Providence to till the earth as a garden. It draws its witnesses from the sacred books of all nations, from poet and historian and sage—Pythagoras, Socrates, Zeno, Epicurus, Musonius, Seneca, Plutarch; the men of Plutarch, Curius and Fabricius; the simple races who triumphed over luxurious empires; the Persians of

Cyrus, the Greeks of Leonidas, the Roman porridge-eaters, *pultriphagi*, the Swedes of Gustavus Wasa; the modern Chinese, Japanese, Turks, Zulus; the miners of Chili; the Hudson's Bay trappers, the Hindoo and the Russian, the porters of Smyrna; these are but a sample of the evidence collected by Dr. Lambe, Sir John Sinclair, Sylvester Graham, John Smith of Malton, Howard Williams and Robert Springer. The baits by which our recruits have been drawn are various. Firstly, there are Bible Vegetarians. The Bible Christian Church in Salford and in Pennsylvania—represented in the past by Cowherd—(hear,)—Medcalfe, Brotherton, Harvey, and now by the Rev. James Clark—makes Vegetarianism part and parcel of its church discipline. I would advise anyone who wishes to study our system fairly to join Mr. Clark's congregation for a time. Secondly, there are Scientific Vegetarians. (See our leaflets and Mrs. Kingsford's thesis.) Thirdly, there are Vegetarians from motives of benevolence. Pity to drovers, butchers, sailors condemned to sail the sea in floating sties—pity to the dumb creatures, bred for suffering and for slaughter—gives emphasis to the Vegetarianism of Mrs. Kingsford and Mr. Maitland. Fourthly, there are the *Æsthetic* Vegetarians. As a matter of taste they would cleanse our thoroughfares from shambles, they would release our women from handling bleeding carcasses. "How cold the meat is!" remarked a lady to her butcher. "Yes, ma'am; corpses always is," was the professional reply, the poor butcher sacrificing his friend and customer to his jest. Fifthly, there are Vegetarians from thrift. On this point I would refer you to our literature. Some twenty years ago Dr. Edward Smith and Dr. Guy found, the one that our laboring population,

the other that our soldiers in hospital, throve in inverse proportion to the cost of their diet; surely old Hesiod said true, "the half is more than the whole." Sixthly, There are Experimental Vegetarians, converted by observation. Mr. Hoyle, when a factory boy, rising at three to study, could not help remarking that so-called savages were far more sensible in their diet than nineteenth-century Englishmen. (Hear, hear.) Seventhly, there are Vegetarians from necessity. They have exhausted the specifics of the physicians, and in despair return to nature. Those who will not listen to other arguments must in the end, they or their heirs, yield to this. Dr. Beketoff, Rector of St. Petersburg University, declares that the future is with the Vegetarians. And the reason is plain. Ten of us can live where one flesh-eater would starve. Increase the demand for vegetable products and the supply increases, while the price falls; increase the demand for animal products and the supply diminishes, while the price is enhanced. Carey, the American economist, strongly insisted on this law. Take a few examples of animal substances displaced entirely, or certain to be displaced in no remote future, by other elements, as by mineral or vegetable substances: steel pens have taken or will take the place of quills; papyrus (paper), of parchment; vegetable parchment, of bladder; xylonite, etc., of ivory and bone; wood, of horn; cotton, linen, paper, of silk and feathers; gutta percha and india rubber, of leather; gas and petroleum and electric light, of wax, tallow and whale oil; sunlight in photography, of the human artist; the telegraph and telephone, of the human courier and his steed; steam and electricity and gas, wind and water, tides and solar heat, of animal power; bicycles and tri-

cycles—laughter—of the saddle-horse; jam and vegetable oil, of butter; lentil soup, of stock. Such are our principles. We enforce them by moral suasion, by lectures and debates, by writing to the press, by printing and circulating tracts, Mr. Couchman has circulated 100,000—(hear, hear); Mr. Watson, of Halifax, eight million in one year—(hear); by cookery classes and Robin dinners; by dinners to our friends, tradesmen and servants; by publishing cookery books from one penny upwards; by advocating temperance, fruit culture and bread reform. Those who would aid us may introduce our diet to restaurants, schools, hospitals, orphanages, workhouses, prisons, armies and ships, home and foreign missions; or they may ransack blue-books, voyages and travels, biographies and dietetic facts; they may advance our cause by studying in herbals and by experiment and inquiry the virtues of our native herbs; by enlisting the children whose uncorrupted taste will choose strawberries, grapes, peaches, plums, figs, before *Godfrey's* cordial—(laughter)—or goodies with the attendant castor oil—(much laughter);—by collecting dietetic libraries; by insisting on hygiene as the most necessary part of a medical course. In proportion as we multiply, we relieve the congestion of the towns and stay the depopulation of the country; like John Howard, we escape many infections; we teach British India that neither beef nor brandy are necessary elements of Christian life.

The Choice of Food.

By A. W. DUNCAN.

This table is intended to show the superiority of vegetable to animal foods. The figures show the

number of ounces of each kind of nourishment in a pound of the various foods.

VEGETABLE FOODS.

	Flesh-formers.	Starch, Sugar, &c.	Heat- producers	Water.
Lentils, Peas and Haricot }				
Beans	3 $\frac{3}{4}$	8	$\frac{1}{2}$	2
Oatmeal	2 $\frac{1}{2}$	10	2	1
Wheatmeal and Barley . .	2	11	0	2
Maize	1 $\frac{1}{2}$	10	1	2
Rice	1	12	0	2
Walnuts	2	1 $\frac{1}{2}$	5	7
Figs and Dates (stone free)	1	11	0	3

ANIMAL FOODS. Flesh-

	Flesh- formers.*	Fat.	Water.
Beef	3	1 $\frac{1}{2}$	10 $\frac{1}{2}$
Mutton Chop	1 $\frac{1}{2}$	6 $\frac{1}{2}$	7
Fat Pork	1 $\frac{1}{2}$	8	6
Fowl	3	$\frac{1}{2}$	12 $\frac{1}{4}$
Mackerel	3 $\frac{3}{4}$	1	11
Herring	1 $\frac{1}{2}$	1	13

*Includes gristle, gelatine, etc.,
of doubtful value as flesh formers.

Butchers' meat is in no manner superior to foods from the vegetable kingdom. It contains a very large proportion of flesh-formers in comparison with the other constituents, but this is of no advantage, as, were such proportions adopted in eating, derangement of the digestive and other organs would at once result. This is practically admitted

by the custom of consuming potatoes with flesh-meat—a food poor in flesh-formers but rich in starch. Cabbage, and other fibrous and watery foods, are also added to reduce its high proportion of flesh-formers, and to add saline constituents.

In bone-forming matters and salts (with the exception of chloride of sodium, or common salt), flesh is very deficient. The carnivorous animals, unlike man, obtain these substances by devouring the bones and blood of their victims. Were it not for the large quantities of vegetables consumed by flesh-eaters, in order to supply what is wanting in fleshmeat, disease would, in consequence of this deficiency, be much more common amongst them. The grains are rich in bone-forming matters and salts; but much is lost by the rejection of the outer part of the wheat grain in the making of white bread.

The flesh of animals fattened for the market contains a large amount of fat. Though fat or oil is very valuable when taken in moderation, a limit is soon reached, above which it is nauseating and a frequent cause of dyspepsia. Fat meat can, therefore, only be used in small quantities, and in combination with bread and other starchy foods. Olive oil is more easily digested than almost any other oil or fat; and it and other vegetable oils, such as cotton, nut, sesame, etc., are well adapted for cooking purposes, and are much cheaper than animal fats. Olive oil varies very much in quality, is much adulterated, and liable to become rancid, but when of good quality it has a very rich flavor. The vegetable foods most rich in oils are nuts. Oatmeal contains a large quantity, reaching up to ten per cent.

Butchers' meat is practically free from anything of a starchy or sugary nature.

Butchers' meat is very prone to decomposition, and of necessity contains excrementitious matter, useless for purposes of nutrition. The blood is not only a source of nutriment to the living flesh, but the venous blood is a kind of sewer to carry off effete or used up matter to the kidneys or other excretory organs, where it passes off as urea, etc. During the slaughtering of animals the blood can be only imperfectly removed. On account of excessive breeding from immature animals, the unnatural process of laying on an abnormal amount of fat in a short time, just previous to being killed for the market, and other causes, most of the animals slaughtered are in a state of disease. Not only is the meat thus rendered less nutritious, but the diseases known as tuberculosis, foot and mouth, anthracoid, erysipelas and parasitic, are directly transmissible to man. Though many carcasses are destroyed by order of the inspectors, a much greater proportion of unsound meat escapes an inspection, or though bad, is scarcely considered sufficiently so to be condemned. On competent authority by far the greater proportion of the meat supply is more or less infected.

Butchers' meat is an extremely dear food, being at least five times the cost of oatmeal, lentils, peas and other grains and pulses. As meat is from half to three-quarters water, and the grains and pea tribe only contain one-seventh or fourteen per cent. of water the solid or real nutritious matter of meat costs from ten to twenty times, at least, as the most nutritious of the vegetable productions. There are many other objections to the use of flesh as food, such as the cruelty to which the animals are subjected and the revolting and demoralizing nature of the butchers' occupation.

It is unscientific and wasteful, as the whole animal kingdom derives, either directly or indirectly, its food from the vegetable kingdom, to pass the food first through the stomachs and intestines of oxen, sheep, pigs and other animals, as only a small proportion of this food is thus stored up, and even that is neither essentially changed or rendered more nutritious. Even the fibrine, albumen and other tissues of flesh undergo the same digestion and resolution into a liquid form before they are capable of absorption into the blood as does the fibrine, albumen, etc., of vegetables. On the other hand, the starchy constituents of vegetable foods, which form an essential part of man's food, are, in passing through the bodies of animals, consumed in the production of heat, muscular force, and the vital functions, and thus lost to man as food. The greater part of the land now used for grazing purposes could therefore be used to greater advantage for the growth of grains, fruits, etc.

Though those accustomed to the more stimulating and stronger taste of flesh meats may not be capable of appreciating the more delicate and refined flavors of vegetable productions, after a short trial of the latter exclusively, not only will there be found a greater range of choice appetizing and tasty foods and flavors, but the food will be found to be more staying and to demand less labor of the digestive functions.

The grains, pulse, fruits, nuts, tubers and other vegetable productions, are, upon the testimony of physiological and anatomical science, perfectly adapted to supply everything necessary for the severest physical or mental labor in all climates and occupations of life.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

It is very desirable that a vegetarian athletic club should be formed; it will do more to convert people from their foul feeding on flesh than all the sermons that could be preached by all the saints who ever lived. Vegetarians are the strongest and healthiest people on earth and all that is necessary is for them to get together and show their muscle. Personally, we are opposed to all sport, as even the most refined branches of it easily degenerate into blackguardism, but there can be no denying that there is nothing relished better by the toughs than seeing a prize fight, or reading the reports of one by the majority of the people, or the papers would not go to so much expense and devote so much space to describing such events. The wise ones say that we must

fight fire by fire and no better way can be devised of showing the advantages of a vegetarian diet than by letting the people see that vegetarians can take the honors in every athletic contest they compete in. This has always been the case and always will be. Nobility of character is not admired, but the capacity to fight will win the applause of the crowd as long as it is composed mostly of flesh eaters. Our young men will have to come to the front with the old Missouri cry of "I can out-run, out-jump, fight or throw down any man in the crowd," and the butchers will be bankrupt in a month.

Vegetarian Convention of '96.

We are in receipt of the following letters advocating the claims of Philadelphia to the honor of holding the first annual convention of American Vegetarians. Every sympathizer in the country ought to stretch every nerve to make the convention a success and to attain this end the first requisite is to find the best place to hold it in and then to see that the largest possible attendance be secured. Think the matter well over and if you or your friends can offer equal or better terms in some other place we shall be pleased to hear from you, our only aim being to select a place where we can do most good, where we can have the best chance of turning the greatest number from their disgusting habits of feeding on their fellow-creatures; from living on second-hand food, or as Pope says from making themselves:

"Of half that live, the butcher and the tomb."

Let us all make up our minds that this summer, for a few days at least, we will not be living among walking cemeteries.

My dear friend:

The request for suggestions in regard to the Convention in the Vegetarian impels me to write you as to your opinion of May as the most suitable month and of Independence Hall, Philadelphia as the most suitable place?

I now have two rooms in one, the east wing, of Independence hall, for printing and editorial rooms, and I have no doubt I can obtain the use of one of the nicest assembly rooms in the building for a meeting of the Convention. I have been working to this end for sometime and did not write you till it had been accomplished. The assembly room is well carpeted and furnished with about 140 chairs. Probably as many as our convention could occupy. It was formerly occupied by the U. S. Supreme Court and has been recently repapered, painted and repaired by the city and furnished by the Universal Peace Union.

If you favor this idea I will make application for the room anytime you prefer, and then we can announce it and work up an interest in the work.

The peace hall is well warmed and lighted and is a very pleasing room and as you know centrally located. A Convention held there would attract more attention than anywhere I can now think of, and am hopeful the Philadelphia friends would feel a pleasure in making it a success.

If we could organize on a Saturday. Then take a little relaxation in the Park and excursion on the

river; then have several of our ministers occupy pulpits on Sunday, and then a nice social time Sunday evening. Then Convention Monday and perhaps a dinner in the evening. This might do.

Sincerely yours,

HENRY S. CLUBB.

*1340 South 17th street,
Philadelphia, Pa., Jan. 29, 1896.*

Dear Sir:—Rev. Mr. Clubb, having brought up before the monthly meeting of the Vegetarian Society, the question of holding an annual convention of the Vegetarians in this city, a committee was nominated to report upon the subject. The committee met on Monday following the P. V. S. meeting, namely, day before yesterday, and although the committee agreed unanimously that holding a Vegetarian Convention would benefit the cause of Vegetarianism greatly, they concluded therefore that your idea should be greatly encouraged and everything be done with a view to realize and thoroughly materialize the above idea. The thought moreover received expression, that we do not desire to intrude upon anything you contemplate in the cause of Vegetarianism, but that we would be pleased to be instrumental in its interests and be at your service whenever our services can be of any avail to you. At the same time your words encouraged us to express our opinion on the desirability of holding the convention in Philadelphia. Passing by the disadvantages which arise with the financial side of the contemplated undertaking, which I believe have been stated to you already, the points in favor of Philadelphia are these. It is the only city in the Union, nay, in all America we believe, where

Vegetarianism is represented as a living fact, in the shape of the Vegetarian Congregation, known as the Bible Christian Church. Nowhere else could the cause find such a representation of Vegetarianism from many points of view plus the religious conviction as in Philadelphia. The Philadelphia Vegetarian Society exists here, which would, organically, make it at least in name, equal to Chicago or New York. Philadelphia therefore could yield a larger number of Vegetarians—provided they will attend—than any other city in this country. The City of Brotherly Love is historically and politically the pioneer of liberty of one kind, and Vegetarianism is a pioneer of liberty from a slavery that has crushed billions upon billions of human beings to untimely death by constant ill health, from Noah to our day; and the end is not yet in sight! It would be a good co-incident that a far greater than political liberty be heralded and championed where the former was declared and so successfully realized. The association of the thing in after time would be exceedingly pleasing. The press would gladly patronize our convention in its columns, and the Philadelphia press being almost universal in the United States would help very greatly in disseminating Vegetarianism far and wide. Mr. Clubb is sure of obtaining for convention purpose the U. P. U. hall, which is situated at 500 Chesnut street, in the historical Independence Hall. It is nicely carpeted, chaired, desked, heated and lighted and can accommodate I think 200 persons. These four facts, namely; (1), that here exists a Vegetarian Congregation, and nowhere else in the Union; (2), Philadelphia is historically the cradle of American Independence; (3), it has an excellent press to report us, and (4), we have an excellent hall to meet in, and

hotels to live in. I submit to you in answer to your question upon the subject of holding a convention, without either prejudicing or influencing you in the premises.

Yours faithfully, A. F. DE LEARSY.

In the Madagascar Mission Field.

For some years I labored as a missionary in the large and interesting island of Madagascar. During the first twelve months my work was confined to Tamatave, where there is a large gathering of Europeans, of various nationalities, and, of course, these white men took with them their dietary peculiarities. The demand for animal food was met by the native butchers, and a plentiful and cheap daily supply was the result. Wherever strangers are found in numbers this is always the case, and during this time I lived, as I had always been in the habit of living, upon flesh-meat twice a day. When our missionary work was sufficiently advanced to permit fresh efforts being made elsewhere, I set out on long and distant journeys along the coast and into the interior, where a white man was rarely or never seen. The consequence was that, flesh meat not being in demand, the supply became exceedingly rare, and sometimes in certain localities ceased altogether, so that for some months I was forced to take a vegetarian diet.

My health during the whole of that time was everything to be desired. Previously I had suffered from periodic attacks of intermittent fever and other maladies common in tropical climates, but under the new *regime* I was free from any illness for months. My daily food consisted of boiled rice, morning and evening, dashed with Liebig's Extract, made into

soup, or, when this was finished, with nothing but salt. Milk cannot be had. But I made up with a generous supply of the most delicious fruits. My pickles consisted of the tender shoots of the cabbage palm. I had pepper, cinnamon and tamarinds—in fact during several months my life was simple and natural, as God intended it to be. I had no bread or biscuit, but I made up for want of these by parched Indian corn, fresh gathered—a delicious treat, which English people cannot understand. On my return to what is usually styled “civilized life,” I resumed my former mode of diet unthinkingly. I never asked myself the question what was best for me. I was a creature of circumstances and habit. I had fever almost immediately I returned to the coast towns, although I had been absolutely free from it in the jungles, and was so worn out by the violence of the periodical attacks as to be compelled to return to my native land. Such is my slight testimony to the value of vegetarian diet; and I only wish our populations could lay aside prejudices, and, for a little while, suppress their incredulity and try the old system, the system of Paradise and of every aboriginal nation upon earth. The present universal system of “civilized” life is only a modern excrescence—brutal, unfeeling and unrefined. I am almost weaned of my former habit, and am quickly returning to my old Arcadian simplicity in the use of the creatures of God. Why should man, “the noblest work of God,” be the greatest of all animals of prey? And why should the other created beings suffer undescribable pangs and die for man’s newly-created and unnatural habit?—*Address of the Rev. John Holding, at Cambridge, Eng.*

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1896.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Secretary,</i>	ARTHUR HAVILAND.

Regular Meetings held on the fourth Wednesday in the month at 125 East 23d Street. Second floor.

47TH REGULAR MEETING.

At the 47th meeting of the Vegetarian Society, New York, held January 22, 1896, at the Hall, 125 East 23rd street. The President in the chair, present thirteen members and fourteen visitors, the minutes of last meeting were read and corrected.

The resolutions proposed by Miss Fuller, at the November meeting were laid over.

The Secretary read a letter from Rev H. S. Clubb suggesting for the proposed Convention, some Saturday in May, at the rooms of the Universal Peace Society, Independence Hall, Philadelphia.

The President stated he had had several inquiries for vegetarian boarding houses, and it was suggested, that, if any of our friends (in or out of the City) are able and willing to entertain vegetarians, it would be well to send their addresses to the Secre-

tary, who would be glad to disseminate the knowledge of such accommodations.

The Entertainment Committee then presented their programme of music, etc., by the kind aid of members of the Society.

The following poem by Miss Ellis M. Wilson was read.

Vainly along the lines that men have trod,
Eager I sought to turn my steps to God.
God in the human always mocked my sight—
Ever showed darkness, where I looked for light.
Turning from man, at last I strayed aside
Along the path where lowlier creatures bide.
Roaming around on mountain and in glade,
I found Him in the humbler forms he made;
And living thing of man or low degree
Never since then has been despised by me.

Piano Duet. "Spanish Dances" Misses Hamma.

Mrs. A. Smith told of her pleasant summer passed largely in vegetarian missionary effort.

Song. "The Minstrel" Mrs. Hecker.

Violincello Solo. "Lucrecia" Alfred Howe.
Recitation.

"Scotch Smithy—Casey at the Bat" C. H. Govan.

Song. "Lilies of the Valley" Mrs. Hecker.

Mrs. Van Swartwout told of the cruelties of the slaughter houses of Chicago.

Piano Solo. "Swedish Songs" Miss Hamma.
Violin, with Violincello and Piano. "Hidalgo Waltzes" played by the Composer, F. T. Howe, accompanied by Alfred Howe and Miss Hamma.

After an expression of favorable opinion upon the plan of the Entertainment Committee, and with a vote of thanks to the performers, the meeting adjourned.

A. HAVILAND, Secretary.

The Vegetarian.

VOL. I.

MARCH 15, 1896.

No. 9.

Lecture on Vegetarianism.

BY EMERITUS PROFESSOR F. W. NEWMAN. *

“What shall we eat?” is really a question of first importance; but it is seldom so treated. In general, the rich eat what they like, and the poor what they can get; neither the one nor the other studies what is best. Besides, there is a perverse influence at work of which few seem to be aware. Rich men are ashamed to give *cheap* food to their friends, even when the cheap is better than the dear. London sprats are, in the opinion of many, superior to Greenwich whitebait; yet those who eat sprats in private, and prefer them, dare not offer them to their friends because they are cheap. This does but illustrate a pervading principle. It is a baneful folly to think that what is rare, what is difficult, and what is out of season is best. And when the richer, who can well afford it, aim at expensive food because it is expensive, the poorer, who ill afford it, imitate them and

* We reprint this splendid treatise from a tract circulated by the Manchester Society. Professor Newman is one of the brainiest men alive to-day although in his ninetieth year, he has been a vegetarian for twenty-eight years. He is a brother of the late Cardinal Newman.

get worse food at greater cost. I cannot treat the subject of food unless you will, at least for a little while, consent to look at things with fresh eyes, and refuse to be blinded by fashion and routine.

I have called my lecture Vegetarianism, but as the word does not wholly explain itself, you may justly ask me for its meaning. Many suppose it to mean a diet consisting of table vegetables. It is true that these are an essential part of Vegetarian diet, yet they are by no means the most important. Vegetarian food consists mainly of four heads—*farinacea*, *pulse*, *fruit* and *table vegetables*.

1. The foremost is *farinacea*; they are the “staff of life.” They are chiefly wheat, barley, oats, maize, perhaps rye; also potatoes, yams, rice and sago, tapioca, and such like. Vegetarians seldom endure baker’s bread; they always become fastidious about bread, as teetotalers about water, and very often prefer unleavened cakes, as Scotch scones, or biscuits not too hard; else, maccaroni, also oatmeal porridge. The makers of aerated bread find that four per cent. of the material is wasted in fermentation. Besides, we have delicious Oswego or rice blanc-mange, or it may be hominy and frumenty. I guarantee to you all, that no one loses a taste for nice things by Vegetarian food, however cheap.

2. Under *pulse* we practically understand peas, beans and lentils. They have excellent feeding qualities, but also a particular defect, which is chiefly remedied by onions adequately mixed.

3. The word *fruit* speaks for itself. The dearer fruits are just of the least importance for food. Than apples, no fruit is more universally serviceable. The cheaper figs, French, Italian and Spanish, are less cloying and more feeding than the luscious Smyrna

fig of the shops. Raisins and dates are now supplied in cheerful abundance. Not dates only, but foreign grapes are ever better and cheaper. To nuts we do great injustice. We put them on the table as dessert, to be eaten when the stomach is full, and then slander them as indigestible, because the stomach groans under an excess of nutriment. In Syria, walnuts and coarse dry figs make an admirable meal. Filberts I count better than walnuts, and Brazil nuts better still. Chesnuts, when roasted, are hard to cook uniformly well; but I find them excellent in soup, or boiled; and perhaps of all nuts accessible in England they are the most valuable. Cocoa-nuts, when we are wiser, will be better applied than to tempt a jaded appetite to hurtful indulgence. Almonds are too dear to be available as food; yet concerning almonds, a physician who is no Vegetarian gave me interesting information the other day. "No man," said he, "need starve on a journey, who can fill his waistcoat pocket with almonds. If you crush almonds thoroughly and duly mix them with water, no chemist in Europe can distinguish the substance from milk, and milk we regard as the most perfect food." This suggests, moreover, that nuts, to become wholesome, must be thoroughly crushed and bitten. As to other fruits, I barely add, that the delicious grape, noblest of the fruits in our latitude, will be hereafter redeemed by teetotalers from corruption, and will become a general food. Oranges abound more and more, and continue to a marvel. But no fruit must be eaten for amusement, and taken on a full stomach, or it will not be food at all.

4. A few words on table vegetables. Potatoes and pulse I have noticed, and now pass them by. Mushrooms are by far the most delicious, and abound with

nitrogen; a rare advantage, but we have them too seldom in the market. On the whole I regard those vegetables to be most important which supply flavor or correct defects in other food; pre-eminently the tribe of onions, also celery, parsley, sage, savory, mint, with the foreign articles ginger and pepper. Onions and celery we do not cook half enough; indeed, cabbage and cauiflower are eaten half raw by the English; on which account we do not know their value. Much the same may be said of what the farmer calls roots. *i.e.*, turnips, carrots, parsnips, beet. Do not think that I despise any of these when I insist that this class of food stands only fourth. One who confines himself to these four heads of diet is indisputably a Vegetarian.

Yet, in fact, few Vegetarians do confine themselves to this diet; and herein consists my difficulty in definition. We are open to scoff of being, not Vegetarians, but Brahmins, who do not object to animal food, but only to the taking of animal life. Few of us refuse eggs or milk and its products. This is highly illogical if we seek consistency with an abstract theory. I do not shut my eyes to it. The truth is, that in cookery we need some grease, and it is hard to eat dry bread without butter or cheese. Our climate does not produce the nicer oils. It is not easy to buy oil delicate enough for food, and oil (to most Englishmen) is offensive, from tasting like degenerate butter. Cheese, like nuts, is maligned as indigestible, barely because it is heaped on a full stomach. However, since most Vegetarians admit eggs and milk, I define the diet as consisting of food which is substantially the growth of the earth without animal slaughter. If you prefer to call this Brahminism I will not object. But my friend Professor Jarret, of

Cambridge, entitles our rule the V E M diet.* I heartily applaud the convenient and truthful name.

We shall all admit that the food which is *natural* to man is best for man; but we are not agreed how to find out what is natural. I cannot wholly accede to the students of comparative anatomy, that the line of argument which they adopt is decisive, yet it is well to know what it is, and how far it carries us. They assume that as in wild animals we see instinct unperverted, and as such instinct is a test of what is natural, we have to compare the structure of the human teeth and digestive apparatus with those of brutes, and thereby learn what is natural to man. Since, unluckily, certain sharp teeth of ours are called *canine*, superficial inquirers jumped to the conclusion that our teeth were made to rend flesh, and on discovering that the alimentary canal of the sheep is much longer than that of the lion, longer also than that of the man, they inferred that we are not naturally herbivorous, but carnivorous. Vegetarians easily refute these arguments. They reply that our sharp teeth are ill-called *canine*, for they do not lap over one another. Such teeth are larger and stronger in the ape than in the man. I believe they are chiefly useful to crack nuts, of which monkeys are very fond. Be this as it may, no monkey naturally eats flesh, if even when tame some may be coaxed into eating it. And it is undeniable that the digestive apparatus of a monkey comes very near to that of a man; hence Vegetarians generally infer that flesh meat is unnatural to us. The same thing follows from the doctrine of the old naturalists, who thought the pig and the man to have marked similarities; but wild swine certainly will not eat flesh, therefore man

* V vegetable, E eggs, M milk.

ought not. As to the length of the alimentary canal, there also Vegetarians are easily triumphant. The length of it in the man, as in the monkey, is between two extremes, the lion and the sheep; therefore the human constitution for food is *intermediate*. Man is neither herbivorous, as the sheep and horse, nor carnivorous, as the lion, but is frugivorous, as the monkey.

There is another argument of Vegetarians which I must not omit, though I do not undertake to say how much it proves. They allege that carnivorous animals never sweat, but man certainly does sweat; therefore he is not carnivorous. Here I feel myself uncertain as to fact. Carnivorous animals, made to prowl by night, have thick loose skin for defence against cold and wet, even in hot climates. In consequence, sweat would not easily relieve them from internal heat. How is it with the sheep? can they sweat? I find I do not know. But in truth this whole side of argument from the comparisons of animals seems to me but of secondary value. We cannot find by it what is *natural* to us, for, universally, you cannot find out the characteristics of the higher being by studying the lower being. The assumption that you can is the main cause why external philosophy gravitates into materialism and atheism. The specific difference of man and brute lies in the human mind; and this, at once and manifestly, has an essential bearing on the question of human food. No known animal lights a fire, or fosters a fire when lighted. However tender their affections, however warm their gratitude or their resentment, however wonderful their self-devotion, however they may deserve our fond protection and our reciprocal gratitude, there is not one that understands the relation

of fuel to fire, therefore there is not one that can cook. On this account the old logicians called man the "cooking animal;" and though, happily, this description does not exhaust the capacity of our nature, it affords (on the lower side of Nature) a sufficient criterion, distinguishing us from all known brutes. Without our power of cookery, we could not make half the use that we do of *Vegetarian* food. What would a potato be to us uncooked? Of how little avail would onions and cauliflower, turnips and beans, or even corn itself, be without fire? We can no more conceive of man without power of cooking than of man without power of sowing, reaping, and grinding. It may fairly be maintained by the advocate of flesh-eating that if it pleases the Creator to develop the gorilla's brain, and give him a little more good sense, without altering his digestive organs or his teeth, the creature would begin by roasting chesnuts and broiling mushrooms, and go on to discover that roast flesh has many of the qualities of those princely fungi in whose praises enthusiastic votaries rave to us. Now if I have to admit that a gorilla might perhaps become a flesh eater, if he had only the wit to cook, you may think that I abandon the cause of Vegetarianism. Nay, but my cause is so strong that I can afford not to overstrain a single argument.

If man had not the power of cooking, and had a natural incapacity for eating raw flesh, his command of food would be so limited, that he could not have overspread the earth as he has done. He certainly never could have found food in Arctic regions; scarcely would he have found it adequate for his sustenance in the temperate zone when he alighted on a country covered with forest and swamp. The operations of agriculture require long time and much co-

operation before a wild land can be tamed; and meanwhile, on what is the first cultivator to live? We know what has been the course of history in nearly all countries. Only in a few, as China, India, Assyria, Egypt, the banks of the great navigable rivers, with alluvial or inundated land, gave such facility to the sower, that there is not even tradition of the time when tillage began. But in general, wild men in a wild country ate whatever they could get—or get most easily. In the woods wild game abounded—everywhere something, though varying from continent to continent. Besides birds innumerable, endless tribes of antelope and deer in one place, and kine in another—whether the cow, or the buffalo, or the bison—of sheep in a third allured the hunter; and cookery made the flesh of all eatable. We certainly *can* eat uncooked oysters. It is dangerous to deny that savage stomachs, when half starved, could live on raw flesh and raw fish. But whether it be cause or effect, the tribes which have come nearest to this state, have been either very degenerate or very primitive specimens of humanity. If very primitive they do but display *undeveloped* man, and they are the smallest fraction of the human race. The second stage in human civilization is to rear tame cattle, if there are wild animals capable of being tamed. In the old world the sheep, the cow, the reindeer, or the buffalo became domesticated time out of mind; also the camel; and in South America the llama; but the bison of North America, it seems, is untamable, so that the pastoral state did not there develop itself. The transition from pasture to agriculture is a serious difficulty. To defend crops is most arduous; in fact is impossible to the private cultivator, unless he is armed with formidable weapons of war which the

savage cannot get. Agriculture must ordinarily be, in the first instance, the act of the tribe collectively, and the crops be their common property protected by their joint force. Until there is a powerful public executive, armed to defend private property, agriculture is too dangerous for an individual. On this account certain tribes have abhorred cultivation and fixed dwellings, as exposing the industrious man to slavery under marauders. Thus the Nabatheans of old, thus Jonadab the son of Rechab, forbade their children to build houses, or sow seed, or plant vines, because it interfered with wild liberty. Tribes who live by hunting only, need a vast space of land in which their game may live quietly; from a small area it would quickly be frightened away; hence such tribes have always been a very sparse population, and insignificant in the world's history. Those who live by pasturage, driving their flocks and herds from place to place, and building no houses, have generally been marauders; indeed the Tartars and Scythians, who used the wagon as their home, in all earlier ages, were the great military nations, the conquerors of the more civilized. Though they might begin by living on the flesh and milk of their cattle, they soon learned to obtain grain, either by cultivating it themselves (for they were strong enough to protect it), or by purchasing it from neighbors by giving cattle in exchange, or by extorting it as a tribute from peaceful, but weaker cultivators. And in proportion as they lived on grain they were capable of becoming more populous; thus population became denser, step by step, as flesh-meat was superseded by wheat and barley, by maize and rice. In the far north, where Finns and Lapps dwell almost side by side, the Lapps feed as of old on the products of the sea, or on

the milk and flesh of reindeer; but the Finns have introduced corn-culture, and live upon grain. The Finns are the stronger, larger, and handsomer men. At any rate their diet has agreed with them, even in that latitude; but I do not mean to say that men may not retain perfect health and strength on either food, so far as health can be tested by the surgeon. The ancient Germans practiced but little agriculture, says Cæsar. By intercourse with Rome, especially on the Roman frontier, they became cultivators. In our own island, as we well know, agriculture has existed before Saxon times; but at the Norman conquest and long after, the land devoted to cattle or left in a state of Nature, vastly predominated. In those days the poorest ate much more flesh-meat than now. There has been a continual diminution of flesh-meat and far larger supplies of Vegetarian food. This is neither from unjust institutions nor from unfair taxation, but it is a normal result of increased population. It is inevitable on an island sensibly limited in size; for to produce as much human food as *one* acre of cultivated land will yield, *three* or even *four* acres of grazing land are needed. That era had its own disadvantages. The cattle had then little winter food; they were killed and salted down in the close of autumn. Much salt meat and salt fish were eaten, and fresh vegetables were few in species and scarce. Parsnips are said to have been long the only root, before there were turnips or carrots; potatoes, we know, came in from America. Native fruit was very limited, and our climate was thought hardly capable of bearing more sorts; foreign fruit was not in the market. Now, what I want to point out is this; that *the diet of flesh-meat belongs to the time of barbarism—the time of low cultivation and thin popu-*

lation; and that it naturally, normally decreases with higher cultivation. We see the same thing in ancient civilization and modern. The Brahmins in India, who stood at the head in intellect and in beauty, were wholly or prevalently Vegetarians. I believe, much the same was true of ancient Egypt. Men of lower caste ate flesh, and the lowest most, and among these principally foul diseases of the skin prevailed; no doubt, because where population is dense, the poorer classes, if they eat flesh-meat at all, are sure to get a sensible portion of their supply diseased and unwholesome.

(To be continued.)

Woman's Tongue.

“The boneless tongue, so small and weak,
Can crush and kill,” declared the Greek.

“The tongue destroys a greater horde,”
The Turks assert, “than does the sword.”

The Persian proverb wisely saith:

“A lengthy tongue, an early death.”

Or sometimes takes this form instead:

“Don’t let your tongue cut off your head.”

“The tongue can speak a word whose speed,”
Say the Chinese, “outstrips the steed.”

While the Arab sages this impart:

“The tongue’s great storehouse is the heart.”

From the Hebrew wit the maxim sprung:

“Though feet should slip, ne’er let the tongue.”

The sacred writer crowns the whole:

“Who keeps his tongue doth keep his soul!”

—Galaxy.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 80 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

The Convention.

The time has now arrived to take a vote to decide on the place of meeting for the first annual convention of the Vegetarian societies of the United States and Canada. Our readers have had the merits of the various places called to their attention and all that is now necessary is to vote on the subject so that the majority may rule in this as on every other matter connected with the welfare of the cult. We therefore trust that every reader and all Vegetarians interested in the growth of the movement will at once send a post card to the publishers of THE VEGETARIAN stating their preference for a meeting place and whenever possible pledging themselves to attend.

We shall announce the result of the vote in the next number and from then on to the date of the meeting use our best endeavors to secure the largest possible attendance from every State in the union.

More Proof.

It is an unfortunate fact, that the best of men easily degenerate into barbarism when left untrammelled by the restraints of civilization. Take for instance, the case of Dr. Peters, the German explorer; it seems incredible that such a monster of cruelty could possibly have been born and reared in a civilized country: the son of a clergyman, who, as far as we have learned, showed no special predisposition to crime before his advent in Africa, when a few short years transformed him into a lower state of savagery than the poor wretches on whom he vented his passions of lust and murder. We do not believe that he is so much worse than the majority of the men who have traveled in similar places but simply that occupying a more prominent position, his crimes have been brought to popular notice.

We are not writing this to throw additional opprobium on the wretched man who now stands a fair show of being punished for his many crimes, but simply to ask unprejudiced readers if they think a vegetarian in his place would have degenerated in like manner. If they think that a man who would

not kill an animal to keep from starvation would murder a human being who politely asked him not to scatter his flocks.

The greater includes the less: a man who would not kill an animal, certainly would not kill his fellow man, be he white or black.

The only starting point for advancement is vegetarianism, and until that is reckoned the cornerstone of civilization, man will be ready to relapse into barbarism at any and every opportunity.

Correspondence.

From *The World's Advance Thought* of February, I send the following:—

"It is Cannibalism in One Case as Much as the Other."

"Dear Mrs. Mallory:—It is well that you keep vegetarianism well in hand. Never shall we be rid of the awful scourge of war among so-called "christians" till we cease to prey upon our remoter relatives—the beasts of the field and forest, the fowls of the air and the fishes of all waters.

Only a few of us yet know or think that downright cannibalism is as much involved in butchering the pet lamb of the family and devouring it, as though it were a child taken out of the nursery itself: but so it will be seen and believed long before the long-looked for, long-prayed for Millenium shall come; and that too, is sure to come, but not till war shall have ceased under the whole heaven, Even

Creative Wisdom, if we go back to Genesis, made no provision for such cannibalism.

Read Genesis, 1 chap., 29-30 vs.; "Behold, I have given you every herb bearing seed and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."

"And to every beast of the earth, and to every fowl, and to every creeping thing, I have given every green herb for meat. And it was so."

But the scripture also says that "men have sought out many inventions." And one was killing and eating almost everything that cannot get away from them, and another was war, in which even christian nations have become such adepts and experts in slaughter and destruction as to rank with the veriest monsters that roam over the earth; and still very many of them claim to be followers of the Prince of Peace—Parker Pillsbury.

The Editor, Mrs. Mallory says. "At the head of the list of those who have successfully labored for the uplifting of humanity stands the name of Parker Pillsbury. For half a century he has devoted his life to this work; he wrote and spoke for the abolition of slavery when to do so was to be persecuted, maligned and ostracised from society; and, though he is well in the eighties and in poor health, he is still laboring with his thoughts and writings, to free mankind from the slavery of error."

Believing this will be of interest to Vegetarians, I remain

Yours truly,

SARAH E. FULLER.

Athol, Kootenai Co., Idaho, Feb. 4, 1896.
THE VEGETARIAN PUB. CO.,
40 John Street, New York City.

Kind friends:

Your very neat and interesting little monthly has been coming to me for some time for which please accept my thanks. My husband and self have been *partial* Vegetarians for *many years* and *out and out* Vegetarians for something over eight years. We are Vegetarians for ethical reasons but can testify to its beneficial results as to health. On *no account* would we return to a *flesh diet*. We believe in the *most radical* Vegetarian diet and *practice* it so far as we can, because we cannot get good vegetable oils at a *price we can offer*, we use a little butter and milk but we believe in a diet of *uncooked fruit and nuts*, and hope to live to see the day that such a diet will be within *the reach* of people in moderate circumstances, We now use all kinds of vegetables, cereals, fruit and nuts with a little butter and milk. We would *be very glad* to have a Convention called in 1896 and a well organized *National Society* formed, but as we are so far to one side and fear we could not meet with you in person, but would be there in spirit, and might be able by letters to add our "*mite*" of *thought* to the sum total and in that way have a *seeming personal* part in your convention. We heartily approve of getting together and learning *to know each other*. It seems wonderful to us the *growth of sentiment* for Vegetarianism. *Large numbers* are "*almost persuaded*." We do not feel so *lonesome* as we did when we began Vegetarian diet. With best of wishes we are yours for that better day when love and justice to every creature shall be the watchword of all people.

LYDIA A. IRONS.

The Vegetarian Champion Diver.

The champion diver of the Darlington Swimming Club, Mr. John W. Alnwick, a young man about 21 years of age, has been a Vegetarian for more than twelve months. He is noted for his efficiency in gymnastic exercises, and instead of losing strength and stamina, as he was assured he would do when he left off eating flesh, he finds himself, if anything, stronger. It is not unfrequently charged against Vegetarians that they are a rather flabby lot—that they are not of the genus of muscular Christians who can perform physical feats. Of course Vegetarians are well aware of the falsity of the allegation. It is well, however, to have evidence in proof, and this is afforded by Mr. Alnwick, whose feat in recovering the body of a young man lately drowned in the river Tees drew public attention to his powers. According to a report in the *Northern Echo*, a young man named Trotter was drowned in sixteen or eighteen feet of water, in a dangerous hole where there were rocks with ragged edges. Boats were engaged all day grappling for the body, but to no purpose. About forty men and youths dived also, but many were unable to go down more than a few feet because of the intense coldness of the water. Then Mr. Alnwick was fetched, and on a second attempt found the body at the bottom of this deep hole. With two others he afterwards succeeded in raising it. At the inquest the jury spoke highly of Mr. Alnwick's services, and, as a mark of the pluck and endurance shown, a subscription was raised in the town, and he and the two who assisted him were publicly presented with medals—he with a gold and they with silver medals. The gift was made by the deputy mayor, in the absence of the borough member.

M. FOOKS.

Personal Testimony of Skilled Labor.

Why is it that vegetarianism does not make more progress amongst the working classes, and that I am repeatedly coming across men who tell me that they have tried our diet (in some cases for a considerable time), and that it did not suit them or has not had the desired effect? I believe the answer to be, that many get a wrong idea of the subject when they first make a start, and that how you live as a vegetarian is equally as important as the mere avoidance of animal flesh. I have not tasted animal flesh for over eleven and a half years, and have been working at my trade nearly the whole time. I began with the idea that the pulses were necessary for hard work, but soon found it to be a very unpleasant mistake, and have now almost banished peas, beans and lentils, especially in the form of soup, from my diet. I now live almost entirely upon a farinaceous and fruit diet, composed of wholemeal bread and the many dishes which can be prepared from oatmeal, macaroni, rice, etc., with a good proportion of fruit, taking three meals per day, and the last meal at least four hours before retiring to rest. This mode of living has brought me from a miserable condition of ill-health and hereditary taint to a life of almost perfect health and enjoyment, enabling me to successfully compete with others at work requiring no small amount of both physical and mental application. I was recently speaking to one of the hardest working Vegetarians I have yet seen, a smith's hammerman, who is constantly using the sledge at heavy tool work. He told me that he was on the point of giving up our diet until I advised him to avoid the pulses, soups and suppers, and that since doing so he has enjoyed better health and strength than ever before since he has used the hammer. I throw this out as a hint to other workmen, and hope it may be of service.

ENGINE-FITTER.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1896.

President,	JOHN WALTER SCOTT.
First Vice-President,	MRS. M. A. HAVILAND.
Second Vice-President,	GEORGE BRUNSWICK.
Treasurer,	CHARLES A. MONTGOMERY
Secretary,	ARTHUR HAVILAND.

Regular Meetings held on the fourth Wednesday in the month at 125 East 23d Street. Second floor.

48TH REGULAR MEETING.

At the forty-eighth meeting of the "Vegetarian Society, New York," present, although a very stormy evening eleven members and eighteen visitors, Vice-President G. Brunswick being in the Chair, the minutes of last meeting were read and approved.

Mr. Spencer of Committee on Restaurants, stated he had found two restaurants (Rubin's on Washington Place, and another on 14th Street, East of Sixth Avenue) where Vegetarians could get good food properly prepared, in variety and at reasonable price.

Miss Fuller's proposed Amendment of Art. IV., Sect. 4, was laid upon the table.

The Entertainment Committee then presented this program, the topic being "The effects of food upon Character," as follows:—

Miss Olga Hamma played the "Impromptu" by Schubert.

Mrs. Payn recited the "Portrait" by Owen Meredith.

The Chairman, as an opening of the discussion read a comment upon the "Prodigal Son" suggesting the probability of his repentance, not as an effect of hunger and privations, but through his involuntary Vegetarianism in eating "the husks," the pulse and grains, that were given to the swine.

Miss Silvia Riote sang, with accompaniment by Miss Hamma, the waltz song from "Romeo and Juliet."

Dr. Foote, Jr., spoke on the topic negatively.

Portions of letters bearing on the topic from Messrs H. Q. Mack, T. W. Organ and Miss Julia Coleman were read.

Mr. Rousseau of Mott Haven spoke of the benefits of a spare diet in curing in sickness, and suggested that the kindly character of the Esquimaux, although they were necessarily meat-eaters, rather proved that diet did not affect character.

Miss Rousseau sang "The Flower Song" from Faust.

Mrs. A. H. Smith spoke on the topic strongly in the affirmative.

Mr. C. H. Govan recited the story of the temporary sub-editor who wrote obituary poetry in the absence of the editor.

Mr. A. Mack then finished the reading of his father's paper.

The topic for next meeting was then announced; "Vegetarianism as a Cure," and the meeting then adjourned.

A. HAVILAND.

The Vegetarian.

VOL. I.

APRIL 15, 1896.

No. 10.

Lecture on Vegetarianism.

BY EMERITUS PROFESSOR F. W. NEWMAN.

Continued from page 151 in March number.

And now let me say, what is the true test of anything being natural to man? He is a progressive being; you must test it by his more mature, not by his immature era; by his civilization, not by his barbarism. Flesh meat helped him through his less developed state; it then existed around him in superfluity, while Vegetarian food was scarce; moreover, the beasts slain for food were then generally in a natural and healthy condition. But to attempt to keep up in the latter and more developed stage the habits of the earlier and ruder is in many ways pernicious. At first each man kills his own game, or slaughters a beast of his own flock; and long after that time is passed, the animals wander in the field or mountain or under the forest. The pig eats beech-nuts and oak-mast and horse-chestnuts. The steer browses on soft leaves and on grass. There is no stuffing with oilcake, no stall-feeding or indoor life. The beast of the field abides in the field. When

the herds abound, and the supply is easily adequate to the human population, the market is not likely to be tampered with. Neither roguery nor artificial management of the animal is to be feared. Great Oriental communities put the slaughter of cattle for food under religious regulation. With the Jews, and, indeed, with the earliest Romans, the butcher was a priest; and anxious distinctions were made of clean and unclean beasts, to exclude the eating of such flesh as either was supposed to be unwholesome or was forbidden for some economic reason. Now, in fact—owing, as I believe, to the great pressure for milk in a populous nation—the cow is of a peculiarly feeble constitution with us. This is manifest in her liability to suffer severely in calving, which is certainly a striking phenomenon. But surely it is only what might be expected from the very artificial and unnatural demand that we make on her, to give us milk in quantity far beyond anything needed for her calf and for a length of time so prolonged. So intimate is the relation of calving to milk-giving, that to overstrain one side of the female system must naturally derange the other. But to this is added stall-feeding and cramming, instead of the open field and natural herbage. Though these practices may save money to the grazier and produce more pounds of meat and of unhealthy fat, they cannot conduce to the robustness of the animal, nor of the man who eats it. A worse thing is now revealed; I lately read in a newspaper, that many farmers believe they have found out the cause of what is called the foot-and-mouth disease, namely, they ascribe it to the fact that the animals are bred from parents too young. Now I lay no stress on their *opinion* that they have here discovered the cause of that disease.

Their opinion may be erroneous but they cannot be mistaken in what they state as a fact, namely, that in eagerness to supply the meat market, and gain the utmost return to their capital, they artificially bring about a premature breeding of the cattle. The moment it is mentioned, one sees what the temptation must be to a breeder; one sees also, that the offspring is sure to be feeble, and therefore liable to any or every disease. It is well known that in Bengal, for religious reasons, the Brahmin girls are prevalently married at a very tender age, so that great numbers of mothers are hardly more than children themselves; and to this is ascribed the peculiar delicacy and frequent small stature in such classes. I do not assume that such offsprings need be unhealthy; but unless protected as only man can be protected, if exposed as cattle must be exposed, one must expect them to catch any epidemic that may be abroad, and more and more to propagate feebleness. Municipal law struggles in vain against such tricks of the market. They go on for many years without the persons who practice them being aware of their harm. Prohibitions are hard to execute; they are sure to come too late, and after they are enacted, some new artifice equally bad grows up. While the pressure for flesh-meat is great, unless the Government will take into its own hands both the slaughtering and the sales, it seems impossible to keep the *sausage* trade under control. In last Monday's *Daily News* I see there is a man to be brought to trial for boiling up old horses for sausage meat. There is nothing intrinsically wrong in that if it were avowed to be horse-flesh; but since all is done by stealth, evidently far more horrid substances are likely to enter the market.

The United States have a vast abundance of soil, a very thin population; hence they might, like our ancestors, have flesh-meat and milk of a natural kind. But they have large towns to be fed on a great scale by enterprising capitalists; so that many of the same evils grow up among them as with us. In New York a distiller of spirits added to his trade the trade of cowkeeping, having learned that cows, fed upon the refuse grains of a distillery, gave much milk. It is true that they do; but the milk is inferior in quality, and the cows gradually become diseased—whether by the food, or by the unwholesome confinement in the cellar beneath the distillery, I cannot say. But the complaints of the milk are bitter; moreover, the cowkeepers in the country around have followed the evil example; and it is positively stated that the mortality of children in New York is enormous, which is a suspicious coincidence. These are but single instances and illustrations of the evils to which we are exposed from the tampering of the grazier with the animals in whose flesh or milk he deals.

But I return to my point. With the progress of population Vegetarianism naturally increases. I do not say which is cause, and which is effect; they react on one another. When more food is wanted, and the price of corn rises, there is a motive to break up new land. Pasture is diminished. Perhaps by artificial grasses and by cultivation of roots the quantity of cattle is nevertheless sustained; yet if the process goes on, as in China (for an extreme case), the larger cattle will not at all increase in proportion to the population. Nor, indeed, among ourselves has it increased proportionally. The English roast beef that foreigners talk of is rarely indeed the dict

of our villagers. Thirty years ago even our town artisans ate little flesh-meat. Bacon, principally fat, was nearly the sole animal food consumed by our peasants, whose state has but little altered. They may almost be called Vegetarians; for fat, like oil, supplies only animal heat, not the substance of muscle. Nevertheless, it is now taught that on animal heat vital force depends, which muscle will not give.

Now, lest you should pity our peasants too much, I must state that we have the decisive testimony of the most eminent scientific men to the sufficiency of a purely Vegetarian diet, men not themselves Vegetarians, nor intending to urge the practice. Our society has printed a handbill, with extracts from Haller, Liebig, Linnæus, Gassendi, Prof. Lawrence, Prof. Owen, Baron Cuvier, and many others. Hear a few illustrations how those speak who mean to be our opponents. Dr. S. Brown writes: "We are ready to admit that Vegetarian writers have triumphantly proved that *physical horse-like* strength is not only compatible with, but also favored by a well chosen diet from the vegetable kingdom, and likewise that such a table is conducive to length of days." Dr. W. B. Carpenter writes: "We freely concede to the advocates of Vegetarianism, that as regards the endurance of physical labor there is ample proof of the capacity of [their diet] to afford the requisite sustenance." He adds that if it is sufficiently oily, "it will maintain the powers of the body at their highest natural elevation, even under exposure to the extreme of cold." Thus the laborer, according to these high authorities, is not at all dependent on flesh-meat. And of this we have abundant proof in foreign nations. We have no stronger men among our flesh-

dited "navvies" than the African negroes of the U. S., who were chiefly fed, while slaves, on yams, maize and other vegetable food. We perhaps cannot anywhere produce a class of men to equal the porters of Constantinople. The London *Spectator*, not long back (though it is anything but Vegetarian in purpose) wondered at the ignorance of men who doubted whether Vegetarian food was compatible with the greatest strength; for, a Constantinople porter (said the writer) would not only easily carry the load of an English porter, but would carry off the man besides. Mr. Winwood Reade, a surgeon who has travelled much in Africa, Mr. A. F. Kennedy, once governor of Sierra Leone, and Captain P. Eardley Wilmot, attest that the Kroomen of Western Africa are eminent in endurance. Mr. Kennedy says, "their power and endurance exceeds that of any race with which I am acquainted." Mr. Reade expresses himself even more pointedly. "The Kroomen are, I believe, the strongest men in the world." Yet the Kroomen, he adds, lives on a few handfuls of rice per day; and rice has not been supposed by our chemists to be at all favorable to human strength. They deprecated it, as giving too great a proportion of animal heat; but they did not know that animal heat gives vital force also. It may be said that these cases belong to hot climates; but indeed Constantinople can be anything but hot. And we can further appeal to Northern Persia where the winter is intensely cold. The English officers at Tabriz, the northern capital—who for a long series of years had the drilling of Persian troops—were enthusiastic in their praises, and testified that they make the longest marches on nothing but bread, cheese and water, carrying three or four days' provision in their sash.

These, however, are not strictly Persians, but of Turkoman race. I did not need to go to Persia for illustration. The Italians of the north or anywhere on the Apennines would have served my argument. Bread, with figs or raisins, are their sufficient food; and they were old Napoleon's hardiest soldiers round Moscow. Indeed, in every civilized country the strongest class of men are the peasants, who are everywhere all but Vegetarians. Dr. Edward Smith, who reported to the Privy Council on the food of the three kingdoms, came to the conclusion that the Irish are the strongest, next to them the Scotch, next the northern English; after them the southern peasants, lowest of all, the townsmen, and that their Vegetarianism is graduated in the same way, the strongest being the most Vegetarian, and the towns-folks, who are the weakest, being the greatest eaters of flesh. I do not mean to assert that the diet is the only cause of strength or weakness; it is sufficient to insist that Vegetarianism is compatible with the highest strength. The old Greek athlete was a Vegetarian. Hercules, according to their comic poets, lived chiefly on pease pudding.

(To be continued.)

Vegetarian Societies.

There are probably one thousand vegetarians not affiliated with any society, to every one whose name is on the roster of a local or national vegetarian organization. To our thinking, this is a disgraceful showing and is another illustration of the parable of the Pharisee who thanked God that he was not like the praying sinner.

There are many reasons for living on the fruits of the earth instead of satiating an unholy lust with the flesh of your murdered fellow creatures.

What is your reason?

Is it a question of economy?

If so, I pity you, for you must be weak indeed if you are lacking in both brains and muscle and are thus unable to supply the things your nature craves.

Is it a question of health?

Everyone knows that a healthy human being can subsist on nearly any organic substance. They also know that when they have ruined their stomach with unsuitable food, that they can regain their health by returning to the natural food of man. I am sorry that you have transgressed the laws of health in living on the flesh of your fellow creatures. I trust that renewed health may not tempt you to relax into barbarism again.

Is it a question of humanity?

If so, why not join hands with the workers of your acquaintance and use every endeavor to put an end to murder of every kind. What use is it being honest yourself if you will stand with a smile on your face and see others steal, or sit idly by while others are killing. I want no fellowship with the strong man who swims across the river, and, having found a place of safety, turns round to watch the dying struggles of those who are swallowed up in the current, after making ineffectual efforts to reach the shore. I know, and you know, that every one can leave off eating flesh if they so desire. Probably no one told you it was a crime to eat flesh; your own conscience told you so, and it must have told every civilized being the same. Everyone who ever read the bible, and believes that it is the word of God,

knows that the Almighty stated "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat." All these things you know as well as I. Then why do you not do something to help the cause? give money if you are able, if not, give a small portion of your time to attend or organize meetings. If there are only three vegetarians in your town, have regular and frequent meetings. If you only add ten per cent. to your number a year, you will have done some good, and if you do not make a single convert, you will at least have done your duty.

We all know that you do not require any help to keep from killing, any more than you do to keep from stealing, but what do you think would be the condition of society if a majority of the people went about, saying that they did not steal because they had everything they wanted?

It is a greater crime to kill than to steal.

Flesh eaters may say that they don't kill, no! but they have others to do it for them. The receiver of stolen property is worse than the thief. And the flesh eater is worse than the poor degraded wretch who does the killing.

Are there grades in thievery? Must the theft amount to a specified sum to make the taker a thief?

If you watch the reports of trials for stealing in this State, you will be led to believe that the smaller the appropriation, the greater the crime. As the man that steals a trifle, if caught, is quickly punished, while it seems very difficult to convict the man who gets off with a million. Of course, if you are satisfied in your mind that it is a crime to steal ten dollars, and quite necessary to the average man's

comfort to take a dollar, it will be easy to persuade yourself that it is great sport to kill a monkey, and a crime to kill a man.

The average man has been brought up to think that he could not live and maintain his strength without eating flesh, and to believe that those animals that were not created for him to eat, were specially designed to afford him the pleasure of killing.

As I stated in the beginning, these things do not effect you, but do you want your children to grow up and be led astray by the people that surround them? if you do not, there is only one way to prevent it and that is, to organize and get together all of your way of thinking so as to have a nucleus for a better state of society, where universal love shall take the place of a universal desire to kill.

Food and Character.

“Character is a resultant of many influences. Food is one of the important ones, but hardly to be considered in advance of heredity. That is the first powerful factor that stamps its impress on every living thing. Next comes environment, which is a combination of several factors. Climate has, as Lecky shows, been a large factor in shaping the character of peoples and destiny of nations. Food fairly deserves to be considered next, unless perhaps education deserves preference.

The remark has been made by the experienced head of a public institution, that if he could have entire control of the food of a man, or a people, he could decide their character. He could thereby do much, probably not all he claimed. We are called upon to remark the difference between herbivorous and carnivorous animals; the amiability of the former and natural ferocity of the latter; but while true in

the main there are exceptions. Possibly the gorilla in his family circle is amiable, a loving husband, a fond father and quiet citizen. But as seen by strangers (to him), his ferocity equals that of the lion and tiger, and among the herbivorous feeders there is also the unamiable and untamable zebra.

Coming to nations it is true that those where Vegetarian living predominates, the people are generally vigorous physically, and placid mentally, but as to the latter, the Irish might be named as an exception, and he who catches a fine Tartar, finds, if I mistake not, a man who eats almost no meat. The docility and controlability of Asiatics whose subjection by carnivorous Europeans has been cited as evidence of the energetic qualities imparted by meat eating, have had their character formed by climate as well as by food and by centuries of subjection to autocratic government.

The progress toward co-civilization during the last few hundred years has been mainly among the meat eating nations, and this fact has served as a standing argument for those who claim that such diet is essential to great activity, energy and progress; yet, no nation has ever exhibited such remarkable ability and quickness in all movements of present civilization, of which success in war seems to be the greatest element, as the Japanese; and it would probably not be possible to show that their awakening and progress has been coincident with, or dependent upon any considerable change to the dietetic habits of their teachers in the arts of war and manufacture.

Food, therefore, cannot be regarded as the dominant influence in character building, and to determine its effects one must carefully observe differences in habits of people where "other things are equal" in the main.—*From Dr. E. B. Foote, Jr.'s remarks at February Meeting of Vegetarian Society.*

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by
The Vegetarian Publishing Company,
40 John Street, New York City.

Entered at the New York Post Office as Second-class matter.

Plagiarism.

It is wonderful to find what peculiar notions have taken possession of mankind at different times and once get some idea inculcated, no matter how monstrous (like flesh eating for instance), it may be, and it will stand for ages until some one takes the trouble to think the matter over, when gradually people will begin to see their mistake, and after several generations have pondered the matter over, a change will be effected.

The Rev. Dr. D. Parker Morgan, of the Church of the Heavenly Rest, is charged with the heinous crime of preaching a sermon that some one else had preached before him.

Why does he, or any other minister, preach? Simply to impress some truth on the minds of those who listen to him, and we hold that it is a positive crime

for a man in such a position to utter one original sentence unless he is convinced that it is more forcible or more calculated to achieve the desired object than any paragraph on the same subject, written by others, that he has been able to find.

This is certainly true if he is preaching to save souls, but if he is simply delivering a lecture to people who are paying a good round price to get an intellectual treat, and who, from being constant attendants at the same place, expect to get something new every time, why then they may have cause to complain. The fact of the grumbling proves that churches are degenerating from the holy purposes for which they were first instituted, to Sunday clubs for the discussion of ethical subjects, warranted not to hurt the feelings of the most sensitive sinner.

When christian ministers commence at the foundation and forbid killing, either for pleasure, food or gain, then we shall see the churches filled with worshippers of God, instead of pleasure seekers, searching for an intellectual treat.

Vegetarianism.

Synopsis of a Paper read before The Vegetarian Society, New York.

By N. A. MACK.

Seen from whatever point of view, the superiority of a vegetarian diet is irresistibly evident to the intellect unclouded by nicotine, unstimulated by alcohol, unperturbed by flesh-eating and unenslaved by a carnivorous appetite.

Comparative Antaomy demonstrates that man is

allied, both by character and organization, to the gentle granivoræ, rather than to the savage carnivoræ—to the anthropoids, rather than to tigers, wolves and serpents.

Chemico-Physiology.—A diet that shall completely nourish man, must contain phosphates, to feed brain and nerves, carbo-hydrates, to supply animal heat, and nitrates, to renew the waste of muscle. In entire wheat, we have the three elements in perfect combination. Oatmeal, legumes and all fruits, constitute a perfect brain and nerve food. Sugar, chocolate, dates, rice, yellow Indian corn, abundantly suffice to keep up animal heat, while white Indian corn, peas, beans and vegetables, generally, supply all the demands of the muscles.

Longevity and Hygiene.—The heart-beat of the vegetarian, being slower than that of the flesh-eater, longer life is ensured to the former, on the principle that the faster a machine is driven, the sooner it will wear out.

Animal food is invariably loaded with broken-down tissue, and very frequently with the germs of disease. Dead animal matter is the favorite breeding-place of all those bacilli whose rapid multiplication is now recognized as the cause of epidemic and infectious diseases. Hence, flesh-eaters are far more subject to such than vegetarians. The former are liable to rheumatism, diarrhoea, trichinæ-spiralis, cancer, scrofula, scurvy, ulcers and eruptive diseases generally.

Economy.—Fifteen persons, subsisting exclusively on fruits, cereals and vegetables, can dwell on the same area that would be required to furnish the animals necessary for the food of one flesh-eater.

Cereals and legumes furnish three times the nu-

tritive value, pound for pound, supplied by the best beef and mutton, at a cost of one-quarter or less.

To secure the value of a bushel of corn, transmitted into swine's-flesh, demands an outlay of from ten to fifteen times as much time and labor as required in production of the corn.

The substitution of a vegetable diet for one of flesh, would quench the pressing thirst for alcoholics and so release an annual outlay of nearly one billion dollars, to be consecrated to the growth of the higher life of man.

Esthetics.—Orchards, teaming with golden fruits, and prairies of billowy grain, are fascinating to the eye, while shambles and flesheries are repellent to all sense of beauty and humanity.

Ladies who universally desire a beautiful complexion, are already discovering that there is no cosmetic like an almost exclusively fruit diet.

Scripture.—In Genesis I., 29, God prescribes the herb of the field and the fruit of the tree as the diet of Eden, while in Genesis IX., 4, we read "But flesh that shall we *not* eat." St. Paul writes, Cor. I., VIII., 13, "If meat maketh my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." Again in Romans XIV., 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or made weak."

Religion and Ethics.—Every flesh-eater *does* cause his "brother to offend," since he compels a class of the human race to an avocation that surely tends to brutalize all the fine sensibilities of a human nature.

Jesse Pomeroy, now serving a life sentence in Chicago, was guilty of murdering several children ere he was twelve years old. Nothing living, such

as a kitten or a dog, to divert his solitude, is allowed by him to live.

In the month preceding his birth, his mother was wont to take his father's lunch, the latter being employed in the stock-yards. For hours this prospective mother would watch her husband as he plied his bloody work. Thus was visited on the offspring the murderous instincts of the parent.

The vegetarian can sing with Goldsmith:—

“No flocks that range the valley free
To slaughter, I condemn;
Taught by that Power that pities me,
I learn to pity them.”

Also with Coleridge:—

“He prayeth best who loveth well
Both man, and bird, and beast.”

The animal properties are abnormally excited by a flesh diet as they are in a far greater degree by alcoholics. A flesh diet excited the thirst for alcohol in those predisposed to dipsomania. An excessive Vegetarian diet generally extinguishes the thirst for alcoholics. A vegetarian addicted to intemperance would be an anomaly equal to a white black bird.

Testimony.—Poets, philosophers, seers, and scientists, through all ages, attest the superiority of the Edenic diet; among these are Pythagoras, Herodotus, Plutarch, Daniel, Rousseau, Franklin, Swedenborg, John Wesley, Shelley, Lamartine.

Summary.—Thus the voices of science, hygiene, economy, asthetics, the wisest and best of mankind, scripture, ethics and religion, in one harmonious acclaim, testify to the fitness of an exclusive diet of cereals, fruits and vegetables for man. Once adopted, the world will discern the dawn of the kingdom of heaven on earth.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1896.

President,	JOHN WALTER SCOTT.
First Vice-President,	MRS. M. A. HAVILAND.
Second Vice-President,	GEORGE BRUNSWICK.
Treasurer,	CHARLES A. MONTGOMERY.
Secretary,	ARTHUR HAVILAND.

Regular Meetings held on the fourth Wednesday in the month at 125 East 23d Street. Second floor.

49TH REGULAR MEETING.

At the 49th meeting of the Vegetarian Society, New York, held March 25, 1896, at 125 East 23d street, the president in the chair, ten members and more than twenty visitors present, the minutes of the last meeting were read, and, as corrected, approved.

Miss S. E. Fuller read a letter, withdrawing her proposed amendments to the constitution; on motion, the letter was placed on file and the withdrawal accepted.

It was resolved that the time and place of the Vegetarian Convention be arranged by the President, by correspondence with the other societies and with Mr. H. S. Clubb, but choice was made of Philadelphia and Asbury Park, and a date between July 1, and Sept. 1.

The topic of the evening was "Vegetarianism as a Cure for Organic Diseases," the discussion of which was opened by the reading of a letter from Mr. Josiah Oldfield, Warden of the Oriolet Hospital,

Loughton, Essex, England, which expressed his opinion that tuberculosis and cancer were caused by the use of flesh for food, and noted the very satisfactory experience of the vegetarian diet with one hundred and twenty patients suffering from various diseases.

Messrs. Steinway & Son, gave the use of one of their Grand Pianos, upon which Miss H. Balck rendered classical selections.

Dr. E. B. Foote said that this distinction must be made; that while the vegetarian diet, as generally understood and practiced, was all right in the case of healthy persons, for cases of disease, the diet must be carefully selected.

Tuberculosis is increased by flesh eating, but vegetarians must remember that *milk* is contaminated, and it, and butter and cheese, become very dangerous. Of all animals, the horse is freest from disease, and that flesh, believed to be nutritious as any, is the safest to use. In consumption, the digestive apparatus breaks down, so that a diet of vegetables is not compatible, and the doctors prescribe meat.

He agreed with Mr. Oldfield, concerning cancer, which is aggravated by meat-eating.

In diseases of the kidneys, such as Bright's disease, even in the gouty state, vegetarian diet is proper, although some foods may aggravate, but in all cases, meats are poisonous, as the system requires carbonaceous foods, starches, etc.

In cases of artaroma, affecting inner coat of the arteries, and in uremia, the disease is aggravated by meat.

In diabetes, caused by sugary state of the blood, the doctors use meat and water, but less harm is done by the eating of sugar and foods converted into sugar by digestion.

Possibly there are other diseased conditions in which resort to meat diet might be advantageous. It is questionable, whether the diet prescribed by Dr. Dinsmore (meat and fruit), if continued indefinitely, would be beneficial.

There may be cases of broken down digestive apparatus, where the vegetarian diet can not be used.

In reply to a question, Dr. Foote, Jr., said that he did not believe cancer had any connection with the eating of tomatoes, the popular notion, probably arising from the similarity of internal appearance.

Dr. E. V. Wright stated he was satisfied that food had much to do with the character of our thinking, and in the prevention and cure of disease, when administered on the broadest lines of research, with due regard to temperament.

The tomato contains an acid, the most irritating, except that of the strawberry, that can enter the body—especially to persons suffering from acidity of the stomach or gastric disturbances, and each of these are highly useful to persons of a bilious temperament, which is essentially alkaline, and dangerous to those of sanguine temperament, which is essentially acid.

An error in diet, is the compounding of fruits and vegetables at the same meal; the compounding was that of incompatibles.

The simplest is the best. The error of the practising vegetarian, is that too much food is taken.

It is found that fishermen are free from boils, and that colored people in the South, feeding largely on hog meat, are scrofulous and cancerous.

In arranging diet for healthy persons, the least amount and the greatest simplicity are the best.

Dr. A. J. Hecker stated that five-sixths of the soldiers of the U. S. Army are affected by a disease which is impossible in the German Army, because of the vegetarian diet prescribed there.

He was a patient at a German Sanitarium and was completely cured through a vegetarian regime, and by its continuance, has remained healthy.

A note from Dr. M. L. Holbrook was read, stating that he had "found that rheumatism, gout and some forms of heart disease, are generally benefitted by a wisely chosen vegetarian diet; especially have I had most experience with rheumatism and am certain of that."

Mr. Rousseau urged that we restrain our appetites; make a rule to get up from the table hungry. Two meals a day were sufficient. Dr. F. Oswald says that if we don't eat too much, we can't be sick.

He believed that starvation, denutrition, would cure most forms of sickness. He once fasted for nine days, taking water only—losing fifteen and one half pounds—renovating his health completely and gaining a buoyancy of spirit and ability for work quite youthful. His wife was cured, after unsuccessful medication, of a severe case of inflammatory rheumatism, by a fast of eight days.

A daughter, six years old, was failing rapidly from pneumonia, all hope was gone; denutrition was tried: three days passed without change, then symptoms of recovery were noticed, and in nine days the child's health was restored and nourishment in small quantities was given.

An infant of twenty months was also cured of cholera infantum by fasting.

Dr. E. B. Foote, Jr., stated that it was somewhat remarkable that within six months, the medical journals had noticed the fasting method of treatment.

The Vegetarian.

VOL. I.

MAY 15, 1896.

No. 11.

Patriotism.

This is a fine sounding word, and as it has been made a fetich of for a thousand years, we propose to enquire into its title before bowing our neck to its yoke.

A dictionary will give the definition as "A love of one's country."

If the idea originated when the Roman Empire was at its height, there could be no objection to the sentiment, for Rome ruled the known world and all except slaves were Roman citizens. Therefore, in loving his country he loved the world, which, as we all live on it and gain our living from its soil, is quite proper and natural.

To us, it seems ridiculous to talk of loving one particular country, because the country, that is, the earth, is pretty much the same the world over. We might love a climate, but to judge by the universal talk in all countries, nearly every one appears to be dissatisfied with the particular climate of the locality in which he resides. Then countries have a habit of expanding and contracting. France, for instance, lost Alsace and Lorraine by the war of 1870. Of course all patriotic Frenchmen loved those provinces

before the war, but the signing of the treaty of peace with Germany immediately extinguished their love (or should have done so), and so conversely Germans hated those particular provinces, together with the other parts of France, while the war lasted, but the treaty of Versailles added the territory to the German Empire and to the love of German patriots. This, of course, is pure nonsense. We presume a "patriot" would correct us by stating that patriotism means the love of the country of one's birth; perhaps, but he would be a pretty big man who was born all over the U. S. Six feet is about the size required for our birth (and the same to bury us in), and if the love was restricted to a space of this size, or the house in which we first saw the light, it would be a pretty and harmless sentiment. But somehow we don't think they mean this exactly. We will take a not uncommon case; a noble man and woman resolve to devote their lives to the benefit of their fellow creatures, and in furtherance of this idea, go to China, where they endeavor to inculcate the beauties of Christianity to the poor around them. In due time they are blessed with children, who, of course, are patriotically brought up to love the land of their birth. Not much! they are kept from the degrading influence of the natives and strenuously taught that they are Americans. So it seems that the land-of-our-birth view does not always work.

Perhaps instead of the country it is our nationality which is to be so highly cherished. This would be a very difficult thing for the inhabitants of the new world to do, as nationalities are so mixed up that there is not one of true race amongst us, and if we turn to England the mixture is just as bad. We should have to go back very far and stick to very

broad lines and call ourselves simply Aryans, and if we do that, the objects to be obtained by patriotism are vitiated.

Well, we will shift again; perhaps it is the government that is to be patriotically worshipped, but we all know that in all countries there are at least two parties, each of which thinks the other entirely in the wrong in its theories of government, mode of procedure and in its selection of men.

What then is patriotism?

It is the vilest crime ever foisted on the people. It was invented by petty chiefs as a reason for man hating man, for inducing one tribe to murder another that the head men might secure the spoils obtained by war. It has been kept alive by kings and princes to be used, when necessary, to induce the people they have enslaved to give up their lives to bring the same curses on others. Every crime that has been invented since history has been written, has been committed in the name of patriotism, which is, as has been tritely stated, "the last refuge of a scoundrel."

It was an old saying in England, that an Englishman's duty was to love God and hate the French. Of course this pre-supposes that God did not create the French, or it would be ridiculous to love Him while hating any part of His creation. And yet, Christian ministers will desecrate the Sabbath by preaching patriotism. It is ridiculous to talk of love of country, *i.e.*, the land. It is contrary to the teachings of Christ and all systems of ethics, to love one nation, to the injury of another, and that is precisely what all "patriots" are striving for. We certainly would be the last to decry love of country or nation, if that was the object to be achieved by

patriotism, but it is nothing of the sort. No one talks of patriotism in times of peace, except they have some special object in view, such as inducing men to learn the trade of murder, or they have some scheme to induce the people to submit to additional taxation to provide munitions of war with which to kill their neighbors and to enrich some favorite contractors. Note the price of armor plate sold to our own government and to Russia.

As to the character of men brought up to the trade of murder, we shall have something to say at another time, meanwhile, would advise tax payers to read the account of the treatment of the captain of the Wyanoke, by Lieut.-Commander Charles O. Albion, of the U. S. Cruiser Columbia; he would probably serve the people better in the chain gang, at road making, than in his present position. Patriotism is like carrying deadly weapons, foolish for show, and criminal for use.

Patriots are not glorified for the benefits they have conferred on the land of their birth, but for the injury they have done others.

The man who drains a swamp and cultivates the land is deserving of more honor than the most notorious general who ever lived.

Every war of modern times has been as calamitous for the victor as it has been disastrous for the vanquished.

One by one the fetishes of the past are dethroned. Love of mankind is taking the place of patriotism (as the gospel of hate is called), and when we have ceased familiarising ourselves with slaughter through feeding on the flesh of the slain, then war will be abolished and the nations of the earth will dwell together in unity, striving only to excel in works of universal benefit and love.

Lecture on Vegetarianism.

By EMERITUS PROFESSOR F. W. NEWMAN.

Continued from page 187 in April number.

But what of health? The testimony of scientific men is here still more remarkable. Haller, the great physiologist, writes thus: "This food, then, in which flesh has no part, is salutary, inasmuch as it fully nourishes a man, protracts life to an advanced period, and prevents or cures such disorders as are attributable to the acrimony or grossness of the blood." That eminent physician, Dr. Cheyne, of Bath, declared: "For those who are extremely broken down with chronic disease I have found no other relief than a total abstinence from all animal food, and from all sorts of strong and fermented liquors. In about thirty year's practice, in which I have (in some degree or other) advised this method in proper cases, I have had but two cases in whose total recovery I have been mistaken." A remarkable instance is that of Professor Fergusson, the historian—who at the age of sixty-one had a dangerous attack of paralysis. He called in his friend Dr. Black, the celebrated discoverer of latent heat. Dr. Black, though not a vegetarian, prescribed total abstinence from flesh-meat. Professor Fergusson obeyed, and not only recovered entirely and never had a second attack, but was a remarkably vigorous old man at ninety, and died at ninety-three. In such cases I think we have an explanation of the success of some things called quack remedies—as the *grape cure* of the Germans. I am ready to believe that it is not so much the grapes that cure as the abstinence from a gross and evil diet.

Dr. A. P. Buchan teaches that a diet of farinacea, with milk and fruits, is the most hopeful way of curing pulmonary consumption; many examples of such cure in an early stage of the disease, says he, are recorded. He adds: "If vegetables and milk were more used in diet, we should have less scurvy, and likewise fewer putrid and inflammatory fevers." Drs. Craigie and Cullen are very strong as to the power of vegetarianism to preserve one from gout. Drs. Maracet, Oliver, and other physiologists declare that human chyle, elaborated from flesh-meat, putrifies in three or four days at longest, while chyle from vegetable food, from its greater purity and more perfect vitality, may be kept for many days without becoming putrid. We need not, therefore, wonder that vegetarians are so little liable to fever, or to any form of putrid disease. It is asserted, indeed, that in England and America no vegetarian had been known to suffer cholera. On the other hand, it is also asserted that none but vegetarians have attained the age of a hundred; undoubtedly a *majority* of centenarians have held to this diet.

Now I know some persons will answer quickly, "I do not want to live to a hundred." But remember, I pray you, what such longevity implies. The man who lives to a hundred is generally as strong at eighty, and as perfect in all his faculties, as are the majority of men at sixty-five, and he is not so much worn out at ninety as the man who lives to eighty-two or eighty-three is at eighty. It is not the last seven years of the centenarian which give him advantage, but the twenty years which precede these seven. However, wish what you please about long life; it remains, that long life, if it exist in a class of men, implies that that class excels in vital force, is

superior therefore in health, probably in strength, and health is more valuable than strength. Once more, reflect what is contained in the avowal that pulmonary consumption is best treated, and is sometimes cured, by abstinence from flesh-meat and wine. Consumption is notoriously a disease of weakness. Hence we must infer that more strength is given by vegetarian diet than by that which is called stimulating. All the arguments converge to the same point. Vital force is measured by length of life, and by power of recovering from dangerous wounds. Vegetarianism conduces at once to length of life and to success in such recovery. I have mentioned that Dr. Cheyne and Dr. Black trusted in it as a recipe when the constitution was broken down; how much more must it be a preservative of strength to the healthy? Dr. S. Nicolls, of the Longford Fever Hospital, wrote in 1864, after sixteen years, experience in the hospital, that the success of treatment by a total withdrawal of flesh-meat and of alcoholic liquors gave him the greatest satisfaction. The long and short is, that whatever is inflammatory is weakening; the highest vigor is got out of that food and drink which gives the maximum of nutrition and the minimum of inflammation. We allow ourselves to be cheated by calling inflammation *stimulus*. Further, I will ask: Of the English race, what portion is most unhealthy? Beyond question, the English of the United States. And they are also the greatest flesh-eaters.

Now let me add a word concerning the North American Indian. It is long since a few of the tribes introduced the cultivation of maize, ascribed to Hiawatha in Longfellow's poem. The Cherokees adopted an agricultural life while yet in Georgia;

but the distant and the roaming tribes continue to depend on hunting, and even their girls and boys must live chiefly on flesh. How solid is the national constitution is strikingly shown in the strength of the woman, who, in the journeyings of a tribe, if visited by child-birth, need but half-a-day's rest, and then start on the march, with the infant on the mother's back. I lately read a letter from the well-known Mrs. Lydia Maria Child, in which she details how an Indian woman trudged to Mrs. Child's house through many miles of deep snow, and next day came the same journey carrying an infant which she had brought to light in the interval. The vigor and activity of the Indian continues unimpaired until within a short time (perhaps a fortnight) of natural death, when he is made aware of weakness and death approaching. Now some one might quote these facts as a clear testimony to the value of a flesh diet; but against it there are two drawbacks. If disease arise in an Indian, it is apt to be exceedingly violent; small-pox may carry off a whole tribe; they seem to be very inflammatory; but I speak under correction. Further, no one attributes to them peculiarly long life. They are said to die worn out at eighty. Again, I do not speak confidently, for it is hard to be sure of facts. Yet I believe they are less long-lived, and recover worse from disease than the vegetarian Africans dwelling on the same land; less long-lived also than the Arabs, who live more on milk and less on meat. On the whole, I think that life in the open air, a cautious choice of healthy places for encamping, and consequent purity of blood, gives to those men and women their great robustness. All food comes alike to such stomachs, as regards its power of nourishing; but if the flesh-meat produces

a more inflammable habit, it shortens natural life, as well as intensifies disease.

I have tried your patience long in the attempt to develop facts. It remains to draw my conclusion. I first have to insist that ever since 1847 we have been striving to reverse the natural current of affairs —an enterprise which will necessarily entail disease and a vast train of calamity. In the first forty-five years of this century, the population of the three kingdoms more than doubled itself in spite of emigration. Great areas of land were broken up for cultivation, partly under the allurements of a high price for corn, partly to take advantage of the Tithe Commutation Act. But after the abolition of the Corn Laws in 1847, the increased prosperity of the manufacturing towns led, not only to an importation of corn, but also to a remarkable demand of the artisan population for flesh-meat. Cattle were brought from abroad in great numbers. Prices still went up. A great stimulus was given to cattle-breeding. The markets of England were supplied from Scotland and Ireland as well as from foreign ports, until in Ireland land was thrown out of culture and taken up for grazing. The clamor for flesh continuing, we bring it from Australia and South America, artificially preserved. From importing instead of raising food, our worst evils are increased. Rustic industry is not developed. The new births of the country can find no employment there, and flock into towns. Masses of population become liable to starvation from a displacement of foreign markets, or from the imprudence of their employers; and when personal prudence has less reward, improvidence prevails. Town-life is less robust, sanitary conditions are harder to fulfill. A nation fed from foreign market

suffers convulsion from other people's wars. And when more and more the land is occupied by large estates, by parks, by wildernesses kept for sheep or deer, while huge towns prevail, we have the type of national decay. Our statesmen look on helplessly, while a robust peasantry is supplanted by a feeble and unhealthy town population. Our sage sanitarians want to bring water to our cities from Welsh, Scotch or Cumberland lakes, for fear we should remember that it is as possible for the country to be occupied and cultivated by men as to be grazed by cattle. England will not long hold up her head in Europe, if she allow the system of empty country and ever-increasing towns to prevail. There are *other* causes of the evil, I am aware, besides this zeal for flesh-meat. We have to open our eyes to more things than one, and a hard battle perhaps has to be fought. But in regard to flesh-meat, each family has the remedy in its own hands. The waste of its resources is caused by an attempt to bring back the condition of things belonging to comparative barbarism, and make up a flesh-eating nation again, when the era of flesh-eating is naturally past. And what is the consequence? I repeat a sentence which I have already uttered, *Where the population is dense, the poorer classes, if they eat flesh-meat at all, are sure to get a sensible portion of their supply in an unwholesome state.* What said Dr. Letheby, inspector of the London markets, to the Social Science Association lately? "The use of unsound meat," he said, "was more injurious than that of any other unsound food. In the three city markets there are 400 tons of meat received and sold daily. With a staff of but two inspectors it was hardly possible to make a sufficient and satisfactory supervis-

ion; nevertheless, they seized from one to two tons of diseased meat every week. The seizures last year (1867) amounted to no less than 288,000 lbs., or 129 tons." But, he says, in the country at large, the case is vastly worse. Taking all the markets in the country, it had been calculated "that only *one* part in every *five* sent to market was sound." Now I think the last statement must be exaggerated. I cannot say that I believe it; yet how very bad the case must be to allow of such a statement being made! If instead of *one-fifth* of the meat being unwholesome, it were every day *one-fiftieth*, the case would be awful enough. Remember, that where *one* ton is condemned, there is sure to be a margin of *three* tons which is suspected, but cannot be condemned, and importers or graziers, to save themselves from great loss, are driven to disguise disease as well as they can. This suspected meat is sold at half-price, and by its cheapness attracts the poor. Hence disease is certain to arise. Small-pox has surprised us by virulent outbursts; yet what reason is there for surprise? Do not Pariahs in India, and a like class in Egypt, by eating flesh or fish in an unwholesome state, bring on leprosy and small-pox, and other foul contagious diseases? How do our doctors suppose that the small-pox arose for the first time? They say it came from China, and that it cannot come to us unless we catch it from a human being. Was ever anything so imbecile! The first patient did not catch it from an earlier patient but brought it on himself by foul diet or some uncleanliness; and of course if any of us use the same foulness, he is liable to bring it on himself without anyone to transmit it to him. Paris is the city that cooks up and disguises offal; Paris can generate small-pox as well as China.

Our doctors divert us from the true scent. For fear that we should discover what is our uncleanness of living, they tell us that small-pox comes because we are not vaccinated—and that also is not at all true. Indeed, none are oftener vaccinated than French soldiers, and no part of the French population suffers worse from small-pox than the soldiers. Bad diet and unclean herding together must be the cause. Diet? why, if we are to believe our newspapers, for a fortnight past gentlemen have been eating in Paris the rats from the sewers, not from any real deficiency of wholesome food, but from an infatuated determination to get flesh-meat. And at the same time, in the same letter, the correspondent who praises the flavor of the rat tells us that small-pox has broken out again during the siege; and now, says he, in the week ending November 5, the deaths from small-pox were 380; in this last week, ending November 12, there were 419. Perhaps it is needless to say why the animals brought to market *must* be diseased. It is not natural to an ox to get into a steamer, or into a railway car, nor to walk through the streets, nor to take its place quietly as in a pen at the market. A great deal of beating and terrifying him is needed. His fatigue in a long journey—manage it as you will—is necessarily great; he suffers also from thirst. The cars and steamers cannot be cleanly. In short, it would be wonderful if forty-nine in fifty arrived in tolerable health. So long as there is a forced market, the cattle brought from a distance will be like the miserable Africans carried in slave ships; and all our cattle will be of feeble constitution, liable to diseases from slight cause, because bred artificially and reared artificially. The poorer classes suffer first and inevitably, in the squandering of their re-

sources? secondly, a fraction of them by disease, and many more by infection from the sick. And those who evade disease do not get more strength, and do get a somewhat more inflammatory habit from the flesh-meat. At the same time, by eating more expensive food, they cannot afford so healthy habitations. Such are the evils on the side of health and economy.

But besides, the evils of inhumanity in the slaughter of larger cattle are very terrible. No one has yet found a remedy for the clumsiness of butcher's boys. I cannot now dwell on this actually painful part of my subject; I can only say it quite reconciles me to be called a Brahmin. At the same time, recurring to the inconsistency of milk and eggs with strict vegetarianism, I will observe that, by the avowal of medical science, milk has none of the inflammatory properties of flesh-meat; in so far it is akin to vegetarian food. But undoubtedly the pressure of dense population for milk is an evil, and tends to the adulteration of the milk, to a deterioration of it by giving to the cow whatever will increase its quantity, and to an enfeeblement of cows generally by asking too much milk of them, and by breeding them too quickly. Therefore I take pains to make no *increased* use of milk since I am a vegetarian, nor yet of eggs. We have not yet learned to get substitutes from oleaginous nuts. We are in a state of transition. A future age will look back on this as barbarism; yet we are moving towards the higher and nobler development in becoming thus partial vegetarians.

Finally, I must not omit one topic, the evils of over-feeding, which flesh-eating induces. A vegetarian may eat too much, yet it is more difficult to him

from the bulk of his food; nearly all over-feeding is practically caused by flesh, fish and fowl. The late witty Sidney Smith, wishing to reprove this vice, jocosely said: "As accurately as I can calculate, between the ages of ten and seventy, I have eaten forty-four wagon-loads of food more than was good for me." Every ounce that a man eats more than he needs, positively weakens him, for his vegetable forces use up his energy in getting rid of the needless food. The gormandizing in great towns is despicable from one side, but from another is afflicting, when one thinks of the countless disease engendered in the classes who eat too much while there are so many who get too little. Yet to the poorer a far worse evil than the deprivation of flesh is, that they are incited to long for it when they see that all who can afford it will pay any price rather than go without it. Our working classes will not attain the elevation which is possible to them until they put on the sentiment of Brahmins, and look down upon flesh-eating as a lower state.

Bean Pie.

Soak a quarter pint of haricot beans, then boil until tender, cut up two or three onions and tomatoes, add salt and cayenne pepper. Put into a pie-dish; mix a nice batter with two eggs and a half pint of milk. Pour over till the dish is full. Make a nice paste with good butter, cover the contents of the dish and bake to a rich brown.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

The summer, with its constant accession of ripe fruits, is now before us, commencing with strawberries and ending with apples; each beautiful to the eye, pleasant to the taste and nourishing to the body. And while this glorious galaxy of sun-kissed food is held before our eyes, tempting us to eat and be filled with gladness, the same sun warns us to avoid the noxious flesh which has been secured by murder and turns to corruption under its light. No wonder the ancients worshipped the source of light and heat, which, while showing them the proper food of man, destroyed the pestilence-breeding carcass on which, in their degradation, some of the lowest of their kind, copying the wild beasts, had been tempted to eat.

Pope, who, in his essay on man, has depicted every human passion and instinct, must have been thinking of flesh-eating when he wrote

“Vice is a monster of such hideous mien,
As to be hated, needs only to be seen;
But seen too often, its familiar face
At first we loathe, then pity, then embrace.”

No human being, properly brought up, could think of eating flesh without horror, and we can imagine the first transgressor, half crazy with hunger, satisfying his cravings with the flesh of some murdered animal, and then, as he gradually comes to his senses realizing the enormity of his crime and sees the mass of corruption to which the remainder of his meal has turned, rushing from the fearful sight and throwing himself headlong from some precipice to shut out the memory of the withering degradation to which his animal propensities have led him.

My friends, will you not try, for say a week or a month, and live without eating flesh. You will be better for it in mind, body and estate, will have saved the life of some poor animal, and relieved some human being of part of his fearful task of supplying dead creatures for food.

Reviews.

FOOD, HOME AND GARDEN, *published by the Vegetarian Society of America, 310 Chestnut street, Philadelphia, Pa.*

It is with genuine pleasure that we welcome the first number of a new series of this valuable publication. Its retirement for a few months was a calamity to the cause of vegetarianism in America, and we hope great things from its vigorous growth from now on. It should be considered a duty as well as a pleasure for every vegetarian in the country to subscribe to it. Papers such as F. H. and G. are not published to make money, but as missionary enterprises, and frequently, as in our own case, fifty dollars is given away for every dollar received. The number before us consists of sixteen large pages replete with useful or interesting information. It is edited by that sterling old vegetarian, Rev. Henry S. Clubb. The subscription is only fifty cents per year.

THE VEGETARIAN, "The organ and property of the New South Wales Vegetarian Society," H. E. Langridge, 187 Castlereagh street, Sydney, N. S. Wales.

This publication has done us the honor of taking our name and is perfectly welcome to it. Nothing would give us more pleasure than seeing "A Vegetarian" published in every city in the world. The paper is intended for gratuitous circulation and is a medium of advertising the meetings, entertainments

and existence of the society of which we annex the list of officers.

The New South Wales Vegetarian Society, established July 20, 1891, President, H. E. Langridge; Hon. Sect., J. W. Lawton; Executive, F. H. Satchell, W. Langkop, F. E. Newcombe.

THE HARBINGER, *published fortnightly at Lahore, Punjab, India, Durga Prasad, Editor.*

This is a large sixteen page paper, printed in English with about one page of the Rig Veda, in the original Sanscrit. The paper is an earnest advocate of vegetarian diet and sound morals, unmixed with cant, hypocrisy or sectional bias. The matter is interesting and instructive, while its quaint English gives it a special charm to most readers.

The subscription is 3 rupees, or to those only earning 30 rupees per month, 2 rupees. To this country, 5 shillings or \$1.25, and we think that this notice will send a few dollars to India.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1896.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
<i>Treasurer,</i>	CHARLES A. MONTGOMERY.
<i>Secretary,</i>	ARTHUR HAVILAND.

50TH REGULAR MEETING.

At the 50th meeting of the Vegetarian Society, New York, held April 22, 1896, at their Hall 125 East 23d street, there were present the President, fifteen members and twenty visitors, the topic for discussion was the "Prevention of Disease."

Dr. M. L. Holbrook said that between the ages of fifteen and sixty-five years, a man annually loses ten days by sickness, add to this the expense and the suffering and you have a yearly loss of a great deal. Anything that can save this loss is a good thing and will materially help the world.

Very many of the prevalent sicknesses are caused by improper and insufficient food.

Rheumatism, when caused by exposure, cannot be helped by a simpler diet, but when caused otherwise, may be cured by the use of brown-bread, fruits, etc., without meat.

Gout is also cured by the change of diet.

In some forms of heart disease caused by the extra work required to move blood too thick, Vegetarian diet is the best.

Americans are dyspeptics as a people—it is not so because we are all Vegetarians—but through meat-eating.

Nuts are good food if thoroughly masticated.

The quantity of food required by each individual is very uncertain—no fixed rule can be made.

The potato requires more mastication than meat; the starch must be prepared for digestion by the mouth, otherwise it lies in the stomach and may cause trouble.

The habit of using a little very dry food before a meal is a very good one, (it will relieve dyspepsia), preparing the stomach for reception of the food by a large flow of saliva.

Baking is preferable to boiling because the loss is less, the taste is better, and the starch is changed to dextroosi.

Mr. H. A. Spencer said that health is dependent upon wholesome food, fresh air, cleanliness and exercise. He gave a comparison of the values of foods reduced to foot-pounds of energy, in which potatoes were rated at 61 cents, and corn, beans, peas and apples at 11 to 8 cents.

Mr. Weston said that the matter of proper food was one of trial, there being a great difference of opinion as to proper food and the amount, each must determine for himself and choose according to personal habit and taste.

Mr. Montgomery said that in his opinion perfect mastication was the basis of health, and for example spoke of the horse and of the Scotch, who use the dry oat cake, not the boiled mush.

Mr. J. W. Hutchinson stated he had lived the past fifty-five years without sickness and the best medicine was "Joy." He amused by his recitations and songs.

Dr. Van Swartwout said he had paid thirty dollars a day on an ocean steamer for not eating.

Mr. Scott hoped that people might sometime get beyond the vile habit of eating dead animals.

Adjourned.

A. HAVILAND, *Secretary.*

The Vegetarian.

VOL. I.

JUNE 15, 1896.

No. 12.

The Experience of a Vegetarian.

Mine is not an experience of long standing, for my practice of Vegetarianism has only reached the limit of five years. My abstinence from all alcoholic stimulants covers a longer space of time, but that even is not of distant date, for I have been a practical abstainer from alcohol for only six years or thereabouts, and from tobacco for a period of six years. I am not going to discuss Vegetarianism as a man of science: that has been well done by many able men. I am only essaying to add a practical fact or two to the mass of such facts which is being daily gathered together concerning the Vegetarian system of diet.

I am of a very full habit of body, large and corpulent, and make flesh very rapidly. This habit of body is hereditary on the side of both parents, and further back than the immediate parents on either side, I inherit gout, several of my ancestors in direct line having died of gout. When I say that I inherit gout, I speak not of *possible* or *probable*, but of *actual*, inheritance. Four years ago my system was full of almost every, if not of every, symptom that marks the gouty subject. The secretions more especially bore the

usual evidence of gout to a terrible degree, and medical men of eminence had pronounced me to be full of gouty matter. I had never in fact had the gout developed in my extremities, but everything seemed to point to such a conclusion, and I had been advised that such an issue would be advantageous to me. My liver was in a bad and unhealthy state, and this disease also I remember my father suffering from when I was a youth. The state of my liver had culminated in two very severe attacks of illness, the last one, about six years ago, an especially severe one. I may say that my sufferings at these times were very great, and that my life was in danger. I had also had to endure the agonizing pain of passing gall stones. I once drank the waters at Neuenahr, and obtained temporary relief, but only temporary, for my last illness was subsequent to this drinking of the German waters, and very near in time to it. I may here add that I suffered constantly from severe pains in the back, the side, and the right thigh, and that my powers of walking had become fearfully diminished. This slight sketch of the state of my body will be amply sufficient to tell the medical and scientific man where I stood, and is such that all men can learn from it how seriously affected I was. I will say myself that I do not *now* think I should have lived many years as I was; nevertheless, it was not the thought of sickness or death that moved me primarily to change my mode of living; it was rather, as I have hinted above, a higher, and I believe God-sent, feeling within me that a nobler and better course was asked of me, and was due from me.

To this sketch of my state of body I will next add my old way of living. My habits were necessarily sedentary. I was engaged in teaching. I used to

take at breakfast tea or coffee, and bread and butter and eggs; at dinner (early) flesh in considerable quantities, a little vegetable, bread and pastry; at tea, tea or coffee, and bread and butter; at supper, very often meat or fish, and sometimes cheese or vegetables. To these I must add alcoholic liquors, when I was not a teetotaller, such liquors being generally wine or spirits, and sometimes, but very rarely, beer. My present diet has been—my work remaining what it was—Scotch oatmeal porridge and treacle for breakfast; vegetable soup and vegetables and puddings of rice, sago, etc., for (early) dinner; bread and butter, and eggs or some sort of pudding as above, for tea; no supper. I seldom take tea or coffee, supplementing the absence of all other liquids by taking, both at breakfast, dinner, and tea, juicy fruits in their stead. In order to be exact it is right to mention that I have been in the habit of drinking daily some acid drink, which might act peculiarly on the kidneys and liver, but this I have now discontinued. Having described my previous state of body, and both my present and my former mode of living, it remains only to speak of results. This I proceed to do.

1. *As to corpulency.*—Dr. Lambe has told us in his valuable autobiographical notes that changes in the system are gradual in the way of recovery from bad to better, and from better to good. I have already said that I inherit a stout habit of body. Indeed I never remember the time, even in earliest childhood, when I was not stout. Nevertheless, under my present regimen my weight has decidedly decreased, and my circumference is considerably less.

2. *As to gout, liver, and kidneys.*—As far as can be judged I am almost, if not entirely, free from my old

foes. I do sometimes feel the very slightest indications that the enemy still keeps a small force on foot to invade me, or at least to watch me, but that is the *utmost* that can be said. The pain in the side, the pain in the back and in the thigh, with other unpleasant sensations, are gone, if they do return, they return most rarely and most slightly.

3. *My general health* is such that I have never taken the smallest quantity of any drug, not even a single pill, or as much as one effervescing draught, since I became a Vegetarian. I was a regular taker of pills before. All the functions of the body are performed in their natural course without any extraneous or artificial aid.

4. *As to general bodily feeling*.—I feel light, comfortable, and at ease to a degree which I never remember to have previously experienced.

5. *As to bodily activity*.—I am able to walk with ease and comfort. I do not regard four or five or six miles over the steep peak hills of Derbyshire with any alarm.

6. *As to mental activity*.—My mental powers are brighter, readier, and greater by many degrees. I can do much more mental work, do it better, and do it quicker.

7. *As to the moral powers*.—Morally, I am clearer, happier, and more anxious to serve my fellow-creatures than before.

It may not be amiss to say that I not only teach, but read much, and write much both for my own private use and also for the public press. I look upon abstinence from alcoholic drinks and from flesh-meat as the two great temporal blessings which I enjoy, and the adhering to this twofold abstinence as the greatest privilege which God has conferred upon

me. I join the two together and I do not wish to separate them. As David sang of Saul and Jonathan, they are "lovely and pleasant" in their fellowship, and I pray they may never be "divided" ere I die. I have no doubt that total abstinence from alcoholic stimulants was doing its good work for me before I began to abstain also from flesh-meat. It would be churlish in me, ungrateful in me, to gainsay this. I know it was so, but still from the more immediate and rapid effect which abstinence from flesh-meat had upon my body, I do not believe that abstinence from alcohol would have done her work so quickly for me without the aid of her twin sister, abstinence from flesh-meat; and I have grave doubts, arising from accurate observations, if she would have done the *full* and *perfect* work at all without her good sister's help. The two sisters, born from the same parents—knowledge and self-restraint—will not quarrel if I can scarce separate the various points of their joint work. They will be content, like sisters as they are, to share the honor and the praise together.

I have spoken of the work done for me having been *marvelous*. It is well that I should tell my readers that I am 55 years of age, and that this experiment has not therefore been tried on a young body. Friends who have known me long and well, who knew me before this change, and have known me since, wonder at it. When I think of what five years of Vegetarian living has done for me, I can only say, "*He that hath ears to hear let him hear.*"

C. H. COLLYNS. M.A., OXON.

The Vegetarian.

SUBSCRIPTION:

Per Year, prepaid, to any part of the World, 50 Cents.

Published Monthly by

*The Vegetarian Publishing Company,
40 John Street, New York City.*

Entered at the New York Post Office as Second-class matter.

This number completes the first year of THE VEGETARIAN; our friends will naturally ask if it has been a success. We say friends instead of readers because our readers have numbered many thousands, while our friends are few. Our friends are interested in the advancement of vegetarianism—of human progress—while the great majority of our readers have looked through the pages out of curiosity, but as scattered seeds frequently lie dormant for long periods, we shall never know the full measure of the good we have accomplished.

THE VEGETARIAN was published by a few friends animated with the sole thought of doing good, and believing that vegetarianism is the cornerstone from which true reform of every nature must start, and that flesh-eating is the most degrading act of so-called civilized people, they therefore resolved to devote their entire income to the advancement of this fun-

damental reform. Their first year's labor is now completed; how much good has been accomplished we cannot say, but we have certainly been the means of turning three people from the disgusting habit of flesh-eating at a cost of about four hundred dollars each; perhaps there are others who have not written us of their conversion, but the good seed has certainly been implanted in many souls, and sooner or later the seed will bear fruit. There was not the slightest expectation of making money by this publication; exactly the reverse, the object being to spend all we could judiciously; however large the income, it would certainly have been exceeded by the outlay. We regret to say no new friends of the cause have offered to share in the good work.

The problem for this year is to endeavor to secure better results from the same expenditure, and it is thought that the following programme may have the desired results.

The number of pages will be reduced somewhat, as the present number does not cut advantageously from regular size paper. The subscription rates will be reduced one-half, that is to 25 cents per year, and to induce vegetarians of small means to help in the good work by subscribing for acquaintances who, from their probity of character, are likely to be induced to live pure lives, the paper will be sent monthly to ten different addresses one year for \$1.

The present volume can be had, handsomely bound in cloth, for \$1.

All subscriptions expire with the present number, and we shall feel much gratified by having every one of our present readers renewing at once, and trust all will order according to their means, one, ten or one hundred copies, and send at once.

A Vegetarian Manifesto.

By W. S. MANNING.

1. There is first the great **THRIFT** question. Our diet gives equal strength and enjoyment, and far better health, at an average of quite 50 per cent. less cost; 5c. per lb. is the average cost of our dry food, whilst lean meat contains 75 per cent. water, and 3lb. is less nourishment than 1lb. of oatmeal, and as all fats are equivalents of bread and farinaceous foods for nourishment, and are only heat and force givers like other carbonaceous foods.

2. **TEMPERANCE** would be a most direct result of our system, for drink of every kind becomes almost needless. Many of us drink nothing, simply because, with a diet mainly composed of fruit and wheatmeal bread, we require no liquids. The craving for alcohol, tobacco, and other narcotics can be most effectually extirpated by our non-stimulating regimen. Vegetarians are almost invariably abstainers from alcohol and tobacco.

3. The crying question of "**HOUSING THE POOR**" would resolve itself almost into one of demand and supply, for "**the masses**" could afford to pay 50 per cent. more rental at once; and, better still, most of our "**outcast London**" would be employed in the country in producing fruit and vegetables.

4. **THE LABOR** market would thus largely right itself, and the great increase in the demand for furniture, dress, etc., which would be certain to result if the "**million**" stopped their outlay upon bacon and beef (articles which require so little labor to produce), would eventually advance the rate of wages 20 to 30 per cent.

5. HOME AND FOREIGN TRADE.—Although cheap foods mean therefore (other things being equal) dearer labor, our artisans would be able, without any severe strain, to meet every kind of foreign competition by accepting lower wages, if needful, which the upholders of the "fair trade" theory think so impossible—as judicious Vegetarians could enjoy life far better upon 15s. per week without beer, beef, bacon and 'bacca than they do now with 30 or 40s. and excess of these stimulants.

6. The prospects of AGRICULTURE as Vegetarianism grows would be vastly improved, as the demand for market-garden product and fruits (the most profitable crops the land can yield) would of course proportionately increase. With enormous supplies of grain from Australia, India and America, our own farmers would mainly use their land for the more perishable foodstuffs and fruits, which will be grown in succession, supplying us "all the year round" with the best garden product, and with tomatoes, for instance, and strawberries, and other choice foods for six or eight months, by building glasshouses (instead of cattle sheds and pigsties) to prolong the season of the choicest fruits.

7. KINDNESS TO ANIMALS would naturally follow as our slaughtering and sporting propensities ceased, with all their brutalizing or hardening tendencies. The transit of animals by road, rail and sea, is inseparable from terrible tortures and cruelties. Some of our leading statesmen also confess that murdering for sport cannot be defended, although they contend that it supplies the community with food.

8. WAR, involving those wholesale human butcheries would become very rare, between self-governed people at least, who adopted our humane diet, and

the doctrines of international arbitration would be accepted generally as this harmonious manner of living made progress. Socrates, Porphyry, Sir Thos. Moore, Evelyn, Byron, and other writers confirm this view.

9. DRAINAGE AND HYGIENE.—When live stock are no longer kept to supply food, we shall be compelled to adopt some system of utilizing our sewage for manure, for which it ought to be applied, instead of polluting our streams, and a general adoption of some plan like the earth-closet system will be enforced by law; thus the risk of cholera, typhoid, etc., would be reduced to a minimum.

10. HEALTH.—As fully three-quarters of our diseases result from improper diet, a great many, such as apoplexy, paralysis, cancer, gout, kidney, liver and heart diseases, would be almost impossible if fish, flesh and fowl were given up, while all those resulting from impure or inflamed blood might be eventually extirpated from our systems. Even the vexed vaccination question would be solved when we learn that, as "prevention is better than cure," to eradicate from the human system the *humus* of zymotic diseases is better than to adopt any doubtful prophylactics, always more or less fraught with danger. The tendency to "catch cold," biliousness, neuralgia, toothache, constipation and rheumatism is much mitigated and often entirely exterminated by a judicious non-flesh diet and giving up every kind of stimulant, such as tea and coffee. Graham maintained that cholera, in a severe epidemic at New York, never attacked those abstaining from animal food.

11. POPULATION.—It is generally admitted that at least five times as many people can be fed upon a given area on cereals as upon a mixed diet; so that

in time, from sheer necessity, we must adopt that form of food for which the Church has taught us to pray, namely, "the kindly fruits of the earth." Upwards of 200 millions (it has been shown) could be fed on a cereal and vegetable diet home-grown in these islands.

12. **TONE.**—The temper, nerve, spirits, passions, and digestion of the people (and these five words suggest probably more than half "the ills that flesh is heir to") would be vastly improved by abstinence from stimulating food and drinks.

13. **COMPETENCE.**—The struggle to "make ends meet," which is the chronic condition of the majority of families, would be very materially mitigated if they practically tested the advantages of simplicity in living.

14. **STAMINA AND PHYSIQUE.**—The present system of living chiefly on white bread and butter, bacon, alcohol, or even "tea-kettle shops" (as Corbett styled hot drinks), is well known to be chemically wrong and to be deteriorating to the constitution of our artisans, whilst the stalwart frames of the Highlander or the West-country Irishman have been for generations produced upon a purely cereal and vegetable aliment.

15. **MARRIAGE** might be prudently entered upon with a much smaller income, as the famous "How to marry and live well on 1s. a day" very clearly proves.

16. **ÆSTHETICS** and similar refining principles in various ways must permeate the masses, as their recreations would be obtained from the enjoyment of music, flowers, literature, art, travel, or the "fairy land of science," instead of by gratifying their lower appetite. A select library on the bookshelf, a fresh

nosegay all the year round on the table, a violin or piano in the sitting-room, and a week at the seaside or on the mountains, might be the reasonable ambition of every young town artisan who practices thrift in food.

17. BRAIN AND MENTAL POWER.—An experience of six months proves unquestionably that upon our diet all intellectual work is considerably better and easier. Sir Isaac Newton, John Wesley, and many others testify to this effect. "Plain living and high thinking" was Wordsworth's maxim.

18. THE BIBLE is full of encouragement to those who can "take a hint;" man's original diet is clearly shown in Gen. i., 29. The Levitical laws respecting flesh food were given "because of transgression," and they absolutely forbade the most unwholesome, viz., fats; but to "love mercy" and to be "merciful" have been always leading injunctions to the believer in Divine revelation.

19. SCIENCE.—Chemistry, comparative anatomy, and physiology all confirm our views that fruit and grain are the best food for man, for all climes.

20. PHILANTHROPY.—No schemes of reforms or charities under heaven are fraught with half the promised blessings and benefits to our race that are offered by the "fruitarian" or food reformer, especially when it is remembered that we substitute for the fish, flesh and fowl, the far more enjoyable fruits, of every kind that the world produces the cheapest, such as oranges and apples, figs and dates, being the most nourishing. Six months' experience will prove that life is better worth living under our system, even upon the mere grounds of the enjoyment of our foods. Our palates may be gratified at each meal with every variety of dried or preserved fruits, nuts,

biscuits and other confectionaries. During summer we may have an infinite variety of choice fresh fruits, and during winter we can revel in scores of sorts of apples and pears, where expense is no consideration; whilst jams of every kind can be bought by every laboring man's family.

21. Our DIET is mainly of fruit and grain; wheat-meal bread being our "staff of life." Scones, cakes, puddings, etc., of any of the entire meals are also recommended, with dried fruits. Peas, beans, lentils and haricots form the chief substitutes for lean meat, served up in soups, stews, savories, pies and fritters; not, however, to be used freely by those living without active exertion. Rice, pearl barley and the various preparations of maize are also highly valued. The more highly flavored vegetables, such as celery, tomatoes, turnips or onions, also mushrooms (tinned during winter), are strongly recommended for flavoring, combined with a moderate use of sauces, dried herbs, spices and curries; tapioca, well boiled, is valuable to form a gravy for pies and stews; and rice and bran (or any cereals or pulse) make valuable stock for soups, well boiled and strained off. Then cheese of all kinds is a perfect substitute for meat, and with biscuits, grapes, figs, dates, apples, or oranges form foods when traveling or away from home.

The Thirteen Club.

This famous organization, which was established some years since to fight superstition, has given many interesting dinners in the course of the last year, in which Chinese, Japanese, Hungarian and various other nationalities' cooking was exemplified. On

the 13th of this month a Vegetarian dinner was partaken of at Treier's Roof Garden and was well received by the members and a large party of Vegetarians who were invited to partake of the Club's bounty. Among the guests were C. A. Montgomery, Mr. and Mrs. Haviland, George Brunswick, Mr. and Mrs. Hecker, John C. Roe, the Misses Afpel, J. W. Scott and others.

After the dinner had been disposed of the members were entertained with songs and speaking by various gentlemen. George Francis Train spoke in his usual interesting way; Mr. Montgomery forcibly illustrated the advantages of Vegetarianism; Dr. Clark Bell spoke in favor of a Vegetarian diet. Unfortunately the dinner came too near our day of publication for us to be able to give all the remarks in full; we must therefore confine ourselves to the speech of the President of the Vegetarian Society.

"I recognize in this dinner a tribute to the growing importance of the vegetarian movement in this city, a tribute to the humanitarian principles which are beginning to dominate the lives of honest men.

"As a guest of this society, composed of bright men from every walk of life, bound together by a common hatred of superstition, I can confidently ask you to *think*, although this is an operation that must be avoided by flesh-eaters if they are to continue their carnivorous diet. There is not a woman here, and very few men, who would cut the throat of a lamb, tear out its vitals, and then cook and eat it. But there is nothing disgusting or revolting in tracing to their source any of the viands you have eaten to-night. Poets sing in raptures of the waving fields of golden grain. The orchard fills the soul with delight, and even the fresh ploughed fields call to mind

the wonderful powers of nature and turn our minds to the source of all good; so strong is the feeling implanted in our minds that when suffering from a disagreeable rainy day in the city we involuntarily think of the benefit it will be to the crops. From first to last our thoughts of vegetable food are pleasing, while a sensitive man cannot help shuddering at the idea of feeding on beings organized the same as he is, subject to the same laws of life and happiness, in fact, if there be any difference in the crime of killing a human being or an animal, the latter is the greater offense. Those of you who have any religious belief, be you Jew, Christian or Mahometans, believe in a future life of happiness, and at the same time, while denying the same share of bliss to your victim, deprive him of the one short life which you believe is his all.

“We incorrectly call ourselves vegetarians, but if I may be allowed to coin a word, vitarians would be a more correct name, for most of us do eat some animal products, as butter, milk, cheese and eggs, but the use of these articles do not call for murder. Vitarians is a good name, for while we believe in respecting the lives of others, our own vital spark is nourished and prolonged. Those who live on the fruits of the earth enjoy better health, better spirits, have greater strength and live longer than any other class of the community.

“Vegetarianism is nothing new; it was undoubtedly the first food of man and the human race rose and flourished on this diet. It could only have been dire necessity which first drove man to eat his fellow creatures. The animal which nearest approaches man in structure lives entirely on fruits and nuts, and what is more, with the single exception of the

dog, every animal that is useful to man is herbivorous. Gentlemen, I do not expect the entire human race to return to its natural diet, but I do believe the day is not far distant when intellectual men and women will look with horror on flesh-eaters and will trace every ill from which some of their number may suffer, to the poison in their systems, inherited from flesh-eating ancestors.

"I frequently hear people say that animals were made to be eaten, which puts me in mind of the aphorism found in the memorandum of the Tichbourne claimant:

"' Some people has brains and no money.

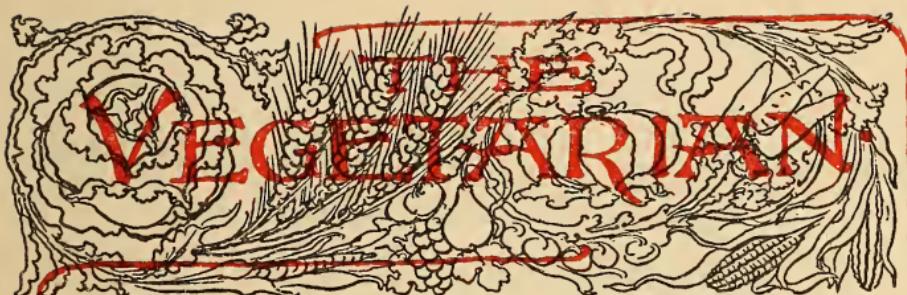
"' Other people has money and no brains.

"' Ergo: those who have money are made for those who have brains.'

"This is as laughable as the butcher who has painted on his wagon 'Live and let live.'

"There are two ways of looking on life, the egotistical and the altruistic. The first believe that they are entitled to the first fruits of the earth and all that that implies, and their only drawback is lack of brains to secure the best of everything, unmindful of the rights of others; their only fear the law. The second class want nothing that is not open to all, or that cannot be obtained without injury to the weakest.

"Gentlemen, if you want to enjoy health, long life and happiness, adopt an honest diet so that you can honestly look a cow in the face without being ashamed. Try it for a single month and you will never go back to a disgusting and brutalizing diet of flesh."



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NEW YORK:
The Vegetarian Publishing Co.

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Wishing to be identified with the vegetarian movement and to add my mite to sustain the cause. I herein enclose \$1.00 for dues as an associate member, or \$2.00 for dues as an active member.

Respectfully,

.....
Address.....

If application is made for active membership, please fill out the enclosed form:

Name.....

Birthplace.....

Single or married? Age

Have not eaten flesh for years.

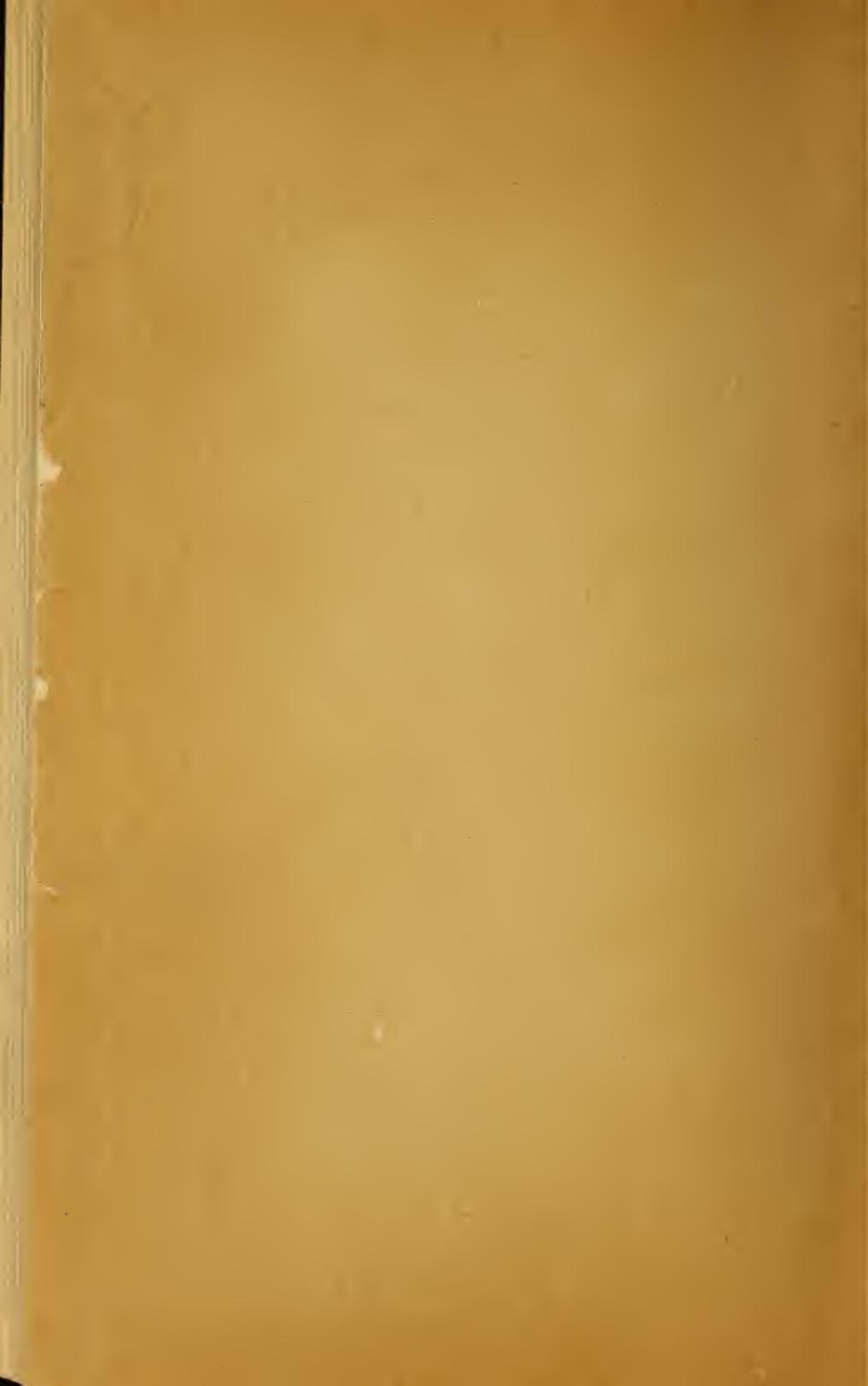
Reason which induced me to give up eating flesh:

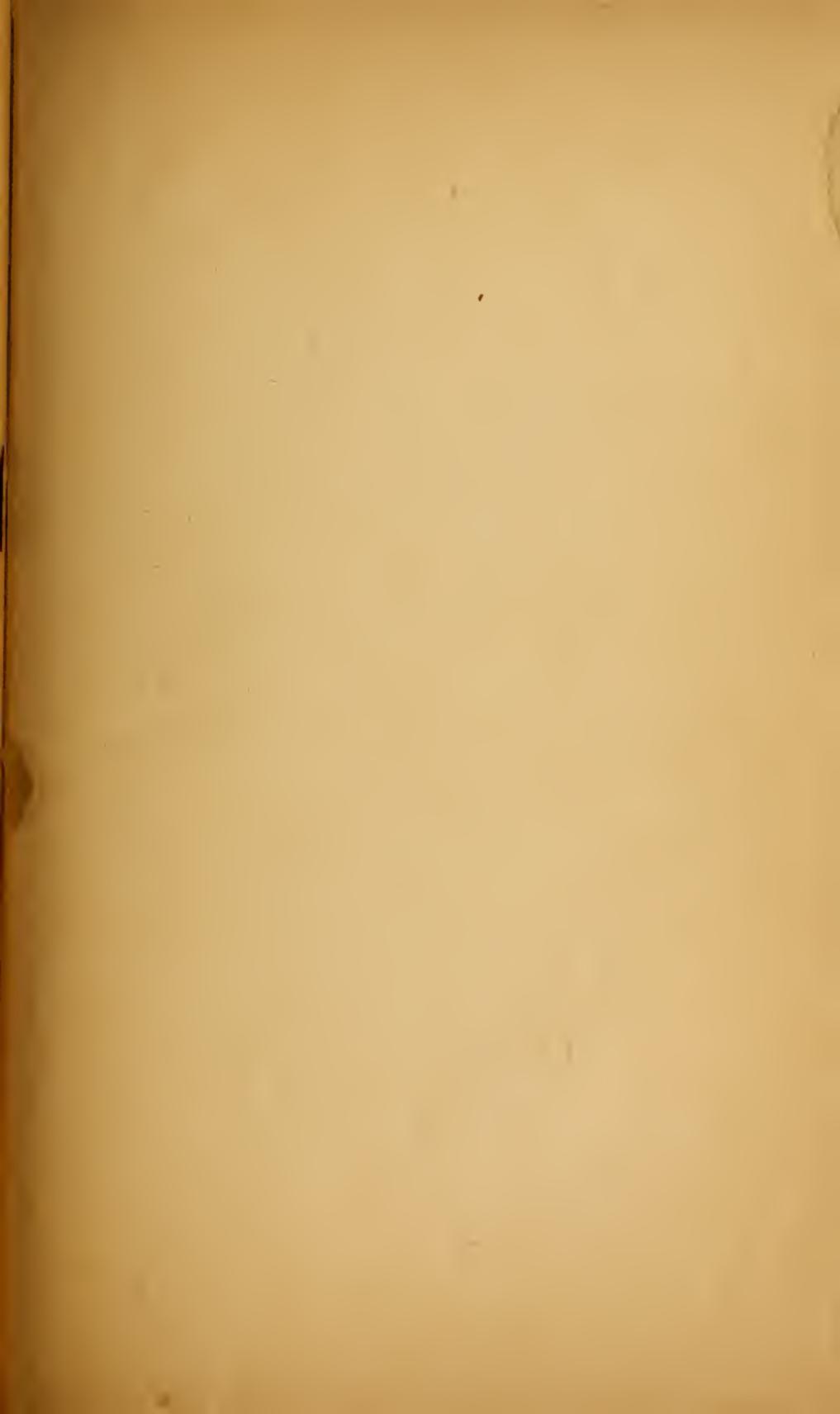
.....
Is husband or wife a flesh eater?

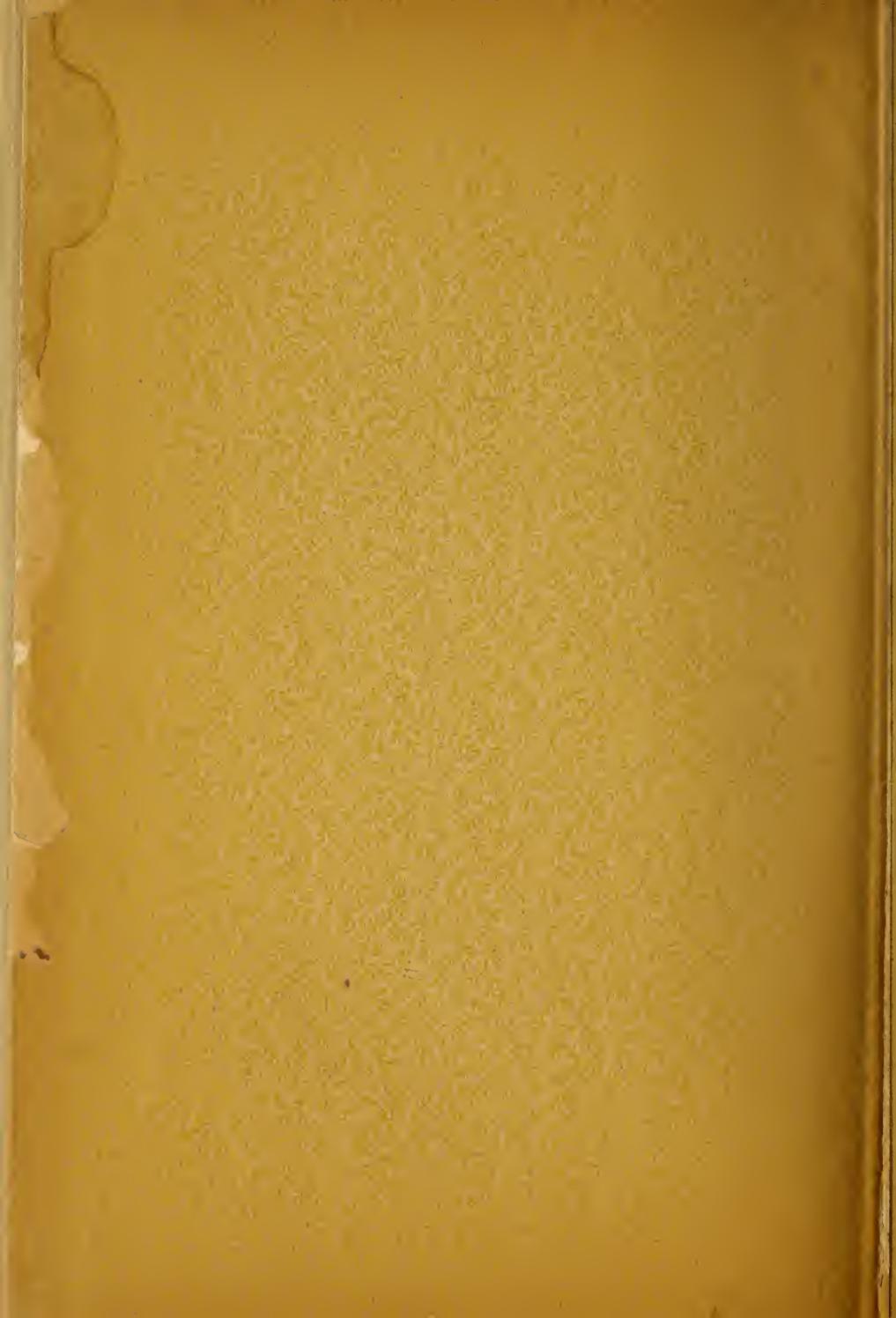
How many children?

Height Weight

The above particulars are requested to enable us to demonstrate that Vegetarians live longer, are stronger and enjoy better health than flesh eaters.







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